...NTECOSTAL...
...PTISM:
...al Regeneration?

A reply to the
Rev. G. Campbell Morgan

...AS PAYNE,
...D.D.

Q. C. Carden,
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IS IT REGENERATION?

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THE

PENTECOSTAL BAPTISM:

Is it Regeneration?

A Reply

TO THE REV. G. CAMPBELL MORGAN.

BY

THOMAS PAYNE, D.D.,

AUTHOR OF

"MINISTRY OF DIVINE HELPFULNESS," "THE COVENANT PROMISE OF THE FATHER," ETC., ETC.

With Introduction by the Rev. ERNEST GOODE.

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INTRODUCTION.

HAVING had the privilege of reading the MS. of "THE PENTECOSTAL BAPTISM: IS IT REGENERATION?" I can speak of it in the highest terms as a most valuable and helpful work. In my opinion, it is thoroughly clear and Scriptural from first to last, and has evidently been written in the spirit of prayer, and under the guidance of the Holy Spirit of God.

I cannot but thank God that Dr. Payne has been led to deal with the mistaken views, as I believe them to be, in certain parts of the Rev. Campbell Morgan's work, "The Spirit of God." Whilst I have the warmest admiration for Mr. Morgan, and, with the author of this book, cordially acknowledge the immense influence for good he has exerted amongst the Churches both in England and America, yet I am compelled to say, with others of my ministerial brethren, that I have been grieved again and again to find God's people being misled and hindered in their spiritual life by statements it contains. Having read and benefited by other works of Dr. Payne, and knowing the good they have accomplished in others, I cannot but hope and pray that this new book may be owned of God in removing difficulties and misconceptions in the minds of those who

have erred from "the simplicity of Christ" in regard to the Pentecostal Blessing.

Our brother's long experience in Christian work, his knowledge of the Word of God, and the fact that he has made the subject of this book the one study of his life, qualify him, in a very real sense, for the task he has undertaken. He is supported in his views of the Spirit's Anointing by thousands of the grandest men and women that have ever lived—saints of God, who entered into the secret of the Lord through long years of habitual communion with God. One wonders how our brother, Mr. Morgan, can hold and teach views that are out of harmony, not only with the Word of God, but the experience of vast numbers whose lives have adorned the Church of God and inspired the world from the beginning of the Christian Era.

Perhaps there never was a time when the truth, the whole truth, and nothing but the truth, concerning the Baptism of the Holy Spirit should be made known in all directions as at the present day. We are thankful to think that many of our leaders in Christian thought and service are of opinion that there is amongst the Churches an increasing hunger and thirst after the Pentecostal blessing. The late Hugh Price Hughes wrote some time ago: "Everyone conversant with the religious 'signs of the times' must be greatly impressed by the prominence which the Personality and work of the Holy

Spirit now secure in the experience and teaching of the living Christian Church. There has been growing up in all Churches a new hunger and thirst after personal righteousness, a new sense of the significance of the day of Pentecost, and a new yearning for the spiritual power then conferred upon the primitive Church."

As Dr. Dale says, "The extent and variety of our Christian work require that we should receive a fresh baptism of the Holy Ghost." This is the one thing needful, above all others, for the Church of God. That great soul-winner, Charles C. Finney, said just before his death, "If I had strength of body to go through the Churches again, instead of preaching to sinners, I would preach to bring up the churches to the standard of holy living." Dr. Parker, not long ago, said very much the same thing: "What is wanted now is a mission to the Churches. The great soul I cry for, is the man who will set fire to the Church, and bring back our conscious need of the Holy Ghost."

If all the members of our Churches were dedicated to God and filled with the Holy Spirit, Christian work would cease to be paralysed for lack of the men and money needed. Bazaars, soirées, concerts, and other worldly methods of raising funds for the carrying on of God's work, would be no longer necessary. We should have a perpetual revival if we would only walk in God's will, and surrender ourselves, body, soul, and spirit, to the domination of the Holy Ghost.

As Andrew Murray says, "The Church that puts this first, that in Apostolic fashion separates itself from the world and forsakes all trust in its own goodness or wisdom, to wait on the Power from Heaven—that Church will have conversions."

God's plan of saving the world is through His own Spirit-filled people. How can the Church reach the unconverted if its members are not baptised with the Spirit? And will not God's people be kept from seeking this blessing, and settle down in a false contentment, if they are taught, as in Mr. Campbell Morgan's book, that "the Pentecostal Baptism is, in short, the blessing of Regeneration," and that the words "'Tarry . . . until ye be clothed with power from on high' (Luke xxiv. 49) have no application to new-born souls at all," with other statements equally misleading?

I trust that Dr. Payne's book will have the wide circulation it deserves, and that God will speed it on its way of scattering doubts and errors from the minds of all who have been led astray. This work, apart from its reference to Mr. Morgan's teaching, will be found to be most helpful in the spiritual life, and a great stimulus to all who are seeking after the fullness of God.

ERNEST GOODE.

Pownall Road Congregational Church,
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PREFACE.

THE Rev. John Fletcher, in his "Checks to Antinomianism," when correcting the errors of certain writers, says, "Now, we apprehend, that to debate such a question in a fair and friendly manner will rather edify than offend either the religious or the moral world. Fair arguments, plain Scriptures, honest appeals to conscience, and a close pursuit of ridiculous error, hunted down to their last recesses, will never displease enquirers after truth." And he further states, "The voluntary humility made us reverence the very errors of the good men from which we differ."

Personally, the writer feels greatly drawn towards our dear brother, both as a Christian and a fellow-servant of Jesus Christ, and is persuaded to believe that he has only publicly voiced the views that are entertained and taught by a great many others. We also mention, when referring to a mistake or an error in doctrine, that it is not so much the person as the error to which we wish to call attention. But when statements are publicly made in opposition to revealed truth, then we feel it is a duty in the spirit of love and Christian sympathy publicly to correct them, even though in some cases, in order that the wrong person may not be suspected, it may involve the mention of

a name. And the responsibility increases when the subject under consideration, as in the present case, next to the doctrine of the atonement, is the greatest subject on earth; for we are fully convinced that to all who are true believers on our Lord Jesus Christ, the Pentecostal Baptism either means everything or nothing.

Another special reason for the present work is, that the writer, with many others, has long felt that something written in a brief form showing the clear distinctions between the Person and Office of Jesus and that of the Holy Spirit, as well as distinguishing between the Spirit's work in regeneration and the gift of the Holy Spirit Himself, would supply a great want, and by the blessing of God might be a means of help to many. Experience has also taught us that where the Word of Truth has been rightly divided so as to avoid any unnecessary appearance of separation, such distinction has greatly simplified things, and as a result many errors have been avoided. And while we have touched upon many important points of doctrine we have sought carefully, by the aid of the Holy Spirit, to supply as much helpful thought as possible. And we sincerely pray that it may not only be a means of clearing away many difficulties, but that it may also prove a real spiritual uplift to thousands of souls.

THOS. PAYNE.

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THE

PENTECOSTAL BAPTISM:

IS IT REGENERATION?

CHAPTER I.

"God sent His only begotten Son into the world, that we might live through Him."—1 *John* iv. 9.)

"Even the Spirit of Truth, whom the world cannot receive." (*John* xiv. 17.)

THE great distinguishing feature of the Christian Dispensation is the fulfilment of the Promise with respect to two unspeakable gifts: the gift of God's only begotten Son, and the gift of the Holy Spirit; the gift of the Holy Jesus being followed by the gift of the Holy Ghost.

We understand that the gift of the Holy Spirit was procured for us and sent by Jesus Christ. Yet the gift of Jesus and the gift of the Holy Spirit are equally the gifts of the Father and both sent by Him (*John* xiv. 26). Also, as it is written, "Every good and perfect gift cometh down from the Father of lights" (*James* i. 17). With reference to the distinct personality of the Holy Spirit, Bishop Bickersteth says: "He is not to be confounded with the Father or the Son, for Scripture reveals the simultaneous co-operation of the three infinite Agents." But none has made these distinctions more clear than our Lord Himself, especially in the 14th, 15th, and 16th chapters of John.

In each of these chapters He draws a clear distinction between His own personal Presence and that of the Holy Spirit, and testifies as follows: "I will pray the Father, and He shall give you *another* Comforter, that He may abide with you for ever." Again: "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name." Yet again: "But when the Comforter is come, whom *I* will send unto you from the Father, He shall testify of Me" (*John* xiv. 16, 19).

There is a difference with regard to the Divine operation and spiritual subsistency. The work given to our Lord Jesus and accomplished by Him differs widely from the work and mission carried on by the Holy Spirit. The whole plan of salvation was wrought out for us by our Lord Jesus. He trod the winepress alone. He, by the grace of God, tasted death for every man: while the work and mission of the Holy Spirit consist more especially by the way of an inward application of the benefits of Christ's death. After this manner He sustains the whole of our spiritual life. This distinction is made very clear and definite in an article appearing in "The Pentecostal Century" written by Mr. D. B. Strouce, in which he says: "The work of the Holy Spirit is entirely different from the Atonement wrought out by the Son. The work of the Son having been fully accomplished, He returned to Heaven and took His place on His Father's right hand, and the Father commissioned the Holy Spirit to come to the earth and perform His part

in our salvation; to abide on the earth in mighty power until Christ shall return again. Though Christ is also to-day working in us and through us by the Holy Spirit."

Then there is a distinction with regard to Divine Revelation. Christ came in the Father's name to reveal the Father (*Luke* x. 22); while the Holy Spirit came in Christ's name to reveal the Saviour and to glorify Him (*John* xiv. 26 and xvi. 14). It is likewise true that Jesus glorified His Father (*John* xvii. 4). He did this by revealing His love, His holiness, His justice, His mercy, His faithfulness, His tenderness, His character. All the attributes and perfections of the Father were represented in Him. But even then it was only as the disciples received a revelation by the Holy Spirit to their inward consciousness that they were able to grasp anything like a correct knowledge of Christ or of the Fatherhood of God. As when our Lord said to Peter, in response to the answer he gave Him in reference to His own Divinity. "Blessed art thou, Simon Barjona, *flesh* and *blood* hath not revealed this unto thee, but My Father which is in Heaven" (*Matt.* xvi. 17).

We may also notice, very briefly, the marked difference in the circumstances by which each of these promises was fulfilled, and for our advantage made manifest. The circumstances by which the Lord Jesus entered upon His Life Mission and was brought into touch with us is very different to that of the Holy Spirit. Our Heavenly Father, in His great love toward

us, sent His own Son in the likeness of sinful flesh (*Rom.* viii. 3). But though He loved us none the less in sending us the promise of the Holy Spirit, yet its fulfilment on the Day of Pentecost was altogether different to that of Jesus, which took place thirty-three years before in the town of Bethlehem; notwithstanding, one is just as real a gift as the other.

There is also a distinction with respect to the duration of the mission of Jesus to that of the Holy Spirit. Although by and through the presence of the Holy Spirit, Jesus abides with us alway, yet with regard to the important mission He undertook to fulfil during His earthly life, it was only for a "little while" (*John* xiv. 19). But the mission of the Holy Spirit in relation to His application of the benefits of the Saviour's atonement abides with us for ever (*John* xiv. 16).

Again, according to Scripture, there is a world of difference between the classes of individuals to whom these two important Promises are fulfilled, the one saved, the other unsaved. Jesus Christ is God's gift to the world, although it embraces the Church (*John* iii. 16 and *Eph.* v. 25). But the Holy Spirit is God's gift to the Church, although He operates upon the world (*John* xvi. 8). This might be seen or understood by our Saviour's own words, "Even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him" (*John* xiv. 17). No doubt the same thought was in Paul's mind when he told the Corinthians: "The natural man receiveth

not the things of God, for they are foolishness unto him, neither can he know them" (1 *Cor.* ii. 14). But nowhere in the Scriptures are we told that the natural man or the world cannot receive Christ, especially when convinced of sin by the power of the Holy Spirit (*John* xvi. 8).

Though the conditions for receiving both gifts are the same, they are, nevertheless, quite distinct, to wit, that the gift of Jesus precedes the gift of the Holy Spirit, both dispensationally and in personal experience; and that a distinct act of faith is necessary for the gift of the Holy Spirit as well as for the reception of Christ is made remarkably clear in the Epistle to the Ephesians, as it is written: "For by grace are ye saved through faith" (*Eph.* ii. 8). Likewise in the Epistle to the Galatians, the Apostle says, "That we receive the Promise of the Spirit through faith" (*Gal.* iii. 14).

Yet much has been said and written of late conveying the idea that the gift of Jesus and the gift of the Holy Ghost are synonymous, and that the apprehension of any distinction in order to ask or believe for the gift of the Holy Spirit is quite unnecessary; and in order to confirm this view of the subject, the above class of teachers designate the Pentecostal Baptism—Regeneration. Therefore, we are to look upon both as one and the same thing, to be received by the one act of faith in conversion. But we sincerely trust that, by the testimony of Scripture and that of some of the most faithful "and good stewards of the manifold

grace of God" (1 *Peter* iv. 10), these distinctions may be made fully clear, and that many souls may "*be established in the present truth*" (2 *Peter* i. 12).

With reference to a distinct act of faith in receiving the gift of the Holy Spirit, as well as the gift of Jesus, it is made clear in Matthew Henry's Commentary on Acts i. 4, where he says, "As Christ, so the Spirit is received by faith." The Rev. John Fletcher testified that "The opening of this dispensation in our hearts requires, on our part, not only faith in Christ, but a peculiar faith in the Promise of the Father. A faith this that has the Holy Ghost for its great object." In warning those who do not honour the Holy Spirit, he says: "Are they either established Christians or spiritual Churchmen? How long shall the ministry of iniquity prevail? How long shall a Pharisaic, Deistical world destroy the faith of the Son under colour of contending for faith in the Father? And how long shall a world of Antinomian, Solifidian professors destroy faith in the Holy Ghost under pretence of commending faith in the Son?" (Vol. I., page 594).

Another eminent writer on spiritual subjects says: "Satan ever attempts to hinder anyone from accepting distinctively the Holy Spirit, who alone can exalt the believer to this glorious 'simple view of God.' And to divert believers from this entrance into clear and 'full knowledge,' Satan would exalt faith in Christ exclusively (*Col.* i. 9)," (Alford Ellicot).

"This act of faith," says the Rev. S. P. Jacobs,

"marks a very definite state in spiritual progress. It opens a new era in religious experience. It is quite as distinct and explicit as was the former act of accepting Christ." The same writer, when alluding to Christians who, through lack of the Holy Spirit, hinder His operation, that is, by their mistaken views, remarks: "It has been said and often assured that, 'to believe in the Son is to believe in the Holy Spirit, because of the close connection of the two.' If this be true, then there is no need of accepting the Son of God; for to believe in the Father is to believe in the Son, 'because of the close connection of the two.'"

Against such false reasoning there is a plain command to accept the Holy Spirit distinctively in union with the Father (*Matt.* xxviii. 19, and *John* vii. 38. 39). Some Christians have an idea that there is very little said in the New Testament with regard to a definite reception of the Holy Spirit; but we trust that the clear Scriptural statements given by the same writer will help to remove this notion: "Whenever the Holy Spirit is the object received, the Greek '*lambanein*' (to accept) is invariably used. The inference is that the Holy Spirit Himself is always accepted by direct choice of will. Where this is not so, '*dechomai*' (to receive) (*Acts* iii. 21), or '*konizo*' (to receive) (2 *Cor.* v. 10), or some one of the other six verbs admitting the passive idea of 'receive,' would have been used. The texts expressing the accepting of the Holy Spirit are *John*

vii. 38, 39; xiv. 17, 20, 22; *Acts* ii. 38; viii. 15, 17; x. 47; xix. 2; *Rom.* viii. 15; 1 *Cor.* ii. 12; *Gal.* iii. 2, 14; 1 *John* ii. 27; *Rev.* xxii. 17. In all these texts the forcible, active, transitive verb, '*lambanein*' (to accept, take, choose, seize), is used without exception. Furthermore, in ten of these texts, '*lambanein* (to accept) is in the aorist tense to indicate that the Holy Spirit is accepted by a distinct act of will, just as Christ is accepted in *John* i. 12, where '*lambanein*' (to accept) is also aorist."

Judging from the foregoing statements, together with the fact that the Apostle Paul twice over in the same chapter reminds the Galatians that the Promise of the Holy Spirit is received by faith, we must conclude that the act of faith for receiving the gift of the Holy Spirit is just as distinct and explicit as is the act of faith for accepting Christ.

This method of confounding truths which differ, not making any distinction between the gift of Jesus and the gift of the Holy Spirit, has caused great confusion in the minds of some very devoted Christians. With regard to any need of a definite acceptance of a personal Pentecost, it has overthrown the faith of many; and, in the end, has resulted in a state of spiritual stagnation and death.

Quite recently a very earnest Christian worker said to the writer: "I feel very much distressed on account of a body of Christians that for some time had been in a very low state of grace." Yet so long as they felt convinced

that what they needed was a whole-hearted surrender of themselves to God in order to receive the fulness in the baptism of the Holy Ghost, he had had hopes of seeing a change for the better. "However," said he, "just lately they have been reading some books and articles on the Holy Spirit, the teaching of which went to show that they had received all in conversion. Also advising Christians not to expect to receive any special fulfilment of this promise in their future experience. Since which time they had become satisfied with their present condition, and quite unwilling to receive any further instruction on the subject." Very much after the same manner, we heard a Spirit-filled believer testify in London the other day, "that the idea entertained that all is received in conversion has had the effect of hindering many in their spiritual progress, and had caused others to remain satisfied with a sort of cramped-up notion of spiritual operations which had held them, more or less, in a state of spiritual bondage all their life long."

We would be the last to overlook the good that has accrued through the ministry of some of these our brethren, yet we are bound to confess that their books and articles on the above subject have done untold harm to the Church of God. But, perhaps, in no way has it had a more serious effect than by encouraging a great number of professing Christians to remain content on the same low level of spiritual inactivity as they were twenty or thirty years ago.

Not one instance can be found in the whole of Peter's sermons on the Day of Pentecost where he confounds the gift of Jesus with the gift of the Holy Ghost. When he calls attention to the prediction of the Jewish prophet, he does not say "This is Jesus," but "*This is that*" which was spoken of by the Prophet Joel; and then immediately brings to their recollection the fact that what is now taking place before their astonished eyes is the result of the fulfilment of Joel's prophecy concerning the gift of the Holy Spirit, and not the gift of Jesus (*Acts* ii. 16). They were also reminded that the promise is to the sons and to the daughters, to the servants and handmaidens (*Joel* ii. 28): therefore, to such as are brought into Divine relationship and not to the outside world. Moreover, he makes it clear to the whole multitude that their conversion must precede the gift of the Holy Ghost, as it is written: "Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And no sooner had this gift been received by the Apostles than they were able to convince the unbelieving Jews that He whom they had taken by wicked hands, had crucified and slain, was both Lord and Christ. "Now, when they heard this, they were pricked in their hearts and said unto Peter and the rest, 'Men and brethren, what shall we do?'" (*Acts* ii. 23–27). Certainly it was the fulfilment of the Promise of the Holy Spirit which led

the Jews immediately to discover that they were guilty of the blood and murder of the Lord's Messiah, and which caused them in bitter anguish of soul to mourn for Him whom they had pierced as one that mourneth for his only son.

In all this, the office of the Holy Spirit was being fulfilled, in that hereby He bore witness that the Christ, whom they had rejected and put to death, was risen and exalted at the right hand of God. Not only so, but herein the Holy Spirit glorified our Lord Jesus; and not Jesus glorifying Himself, as would be the case if the gift of the Holy Spirit and the gift of Jesus were synonymous. Jesus said, also, "If I bear witness of Myself, My witness is not true" (*John* v. 37). Again and again in Old Testament Scriptures the Promise concerning Jesus and that of the Holy Spirit occurs, yet there is always a distinction in the one from the other.

There is a story told of a poor widow who had run out of both money and food, so had nothing to give her little daughter for breakfast before sending her to school, but told the child she was going to do a day's washing, and promised she would try and have some food ready by the time she came out of school. The child obeyed, went to school, and remained as content as possible until the afternoon; then started off to see her mother. A kind gentleman driving along noticed the child and took her up and gave her a ride the rest of the journey. When lifting her from the carriage

he put a shilling in her hand. The child, full of joy, ran into a baker's shop and changed the shilling into two sixpences, then went to see her mother; and, as quick as possible, put one sixpence into her mother's hand, and, before her mother had time to ask any questions, she placed the other sixpence in her hand. After telling her mother how she came by it, the mother, full of surprise, inquired why she did not bring the shilling to her whole without changing it into two sixpences. "Because," said the child, "I thought I would like to make you happy twice, mother." And we are persuaded to believe that much more does our Heavenly Father delight to make His children happy twice, inasmuch as He has infinite resources to enable Him to do so, as well as that He knows so many ways by which to accomplish it; but especially is this so, first in the gift of His Son Jesus; and then again in the gift of His Holy Spirit. Nothing is more clear in New Testament teaching than the fact that we must first receive Christ for salvation before we can expect to receive the gift of the Holy Spirit to equip us for service. To wit, St. John has testified that receiving Christ Jesus our Lord gives us the power, or the right, to become the sons of God (*John* i. 12). While Jesus testified that receiving the gift of the Holy Spirit gives power for service and witness-bearing; as it is written: "Ye shall receive power after that the Holy Ghost has come upon you" (*Acts* i. 8). So that with the one act of

faith we receive the gift of Jesus for sonship, and with the other act of faith we receive the gift of power for service; with the one act of faith we become children of God, with the other we may become efficient servants of God. The late Rev. C. H. Spurgeon rightly remarked, "We receive Christ Jesus our Lord at the first, and now we receive the Holy Ghost." And the testimony of the late John McNeil (Australia), in his work, "The Spirit-filled Life," points out very clearly the same truth, and says, "'Receive Christ' is one Gospel to the sinner; 'receive the Holy Ghost' is one Gospel for the saint."

CHAPTER II.

"Thou sendest forth Thy Spirit, they are created" (*Ps.* civ. 30).

"For we are His workmanship, created in Christ Jesus" (*Eph.* ii. 10).

"But ye shall be baptised with the Holy Ghost not many days hence" (*Acts* i. 5).

THE mistake which many teachers and preachers constantly make is, they do not sufficiently consider the great work accomplished by the Spirit in conviction and regeneration, and, as a result, many who are in the habit of attending their ministry, hearing so very little about spiritual operations or the gift of the Holy Spirit, fail to recognise the grace and glory intended to accompany salvation, or, to put it in other words, for want of better instruction they do not know or understand that it is their privilege to receive the gift of the Holy Spirit immediately upon their complying with the conditions for remission of sins as set forth by the Apostle Peter in *Acts* ii. 33. This, no doubt, accounts very largely for the lack of brightness and spiritual activity with some of our young converts. We are also convinced that this, too, may be a chief reason for the long interval

which is often allowed to come in with many between their conversion and the enjoyment of the Spirit-filled life.

But the class of teachers, to which reference has been made, go quite to the other extreme; they overlook or destroy all distinctions such as we have alluded to, especially with regard to the difference in the acceptance of Jesus and the baptism of the Spirit which was shed forth by Jesus at Pentecost. We were very sorry to find that our much-beloved brother, the Rev. G. Campbell Morgan, in his work, entitled "The Spirit of God," has made this error, and says, "*The Baptism of the Spirit is, in short, the blessing of regeneration.*"

We are unable to accept this statement, inasmuch as, in the first place, it confounds the person of the Holy Spirit with His work, which, to our mind, is a very important distinction, for as certainly as the gift of God's dear Son is greater than all the miracles He wrought, or than all His other acts put together, so, likewise, the gift of the Holy Spirit is far greater than the gifts He bestows, or than all the other works accomplished by Him, wonderful as they are.

Awakening, conviction, and regeneration are among the acts and operations of the Holy Spirit, and we are fully aware that the Holy Spirit operates in various ways upon the hearts of sinners often long before regeneration takes place. We are also persuaded that no sinner is ever regenerated without His aid, as it is written: "No man can say that Jesus is the

Lord but by the Holy Ghost" (1 *Cor.* xii. 1). But it is evident that the baptism of the Spirit refers to His own spiritual Presence, whereas regeneration refers to the act or operation of the Spirit. Therefore, as "*He who hath builded the House hath more honour than the House*" (*Heb.* iii. 8), so, likewise, His work in the creation of His spiritual temples differs from His own personal coming to possess them.

Dr. R. A. Torrey, in his work, "The Baptism with the Holy Spirit," a work which has been much owned of God, affirms, "The Baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing, to be baptised with the Holy Spirit is something different, something further."

A very distinguished saint and writer, belonging to the Episcopal Church, in calling attention to the importance of rightly dividing the Word of God, and weighing carefully and prayerfully what we give out as God's truth, says, "We must avoid the error of confounding the Holy Spirit with His work lest He be dishonoured, and, to wit, that regenerating and sanctifying grace belongs to the Spirit's work and must not be confounded with the gift which is no other than His own personal presence. Though the work of His grace in us and the gift of Himself to us may come together, they are clearly and necessarily distinguishable; otherwise, those who preceded Pentecost could not have secured a thorough

salvation. Abraham, Isaac, and Jacob passed away long before the Pentecostal baptism was given (*John* vii. 39), yet, as Christ said, they entered the Kingdom (*Luke* xiii. 28, 29). They must have been born again (and that, too, before Pentecost), for, apart from this birth (*John* iii. 5), they could not have entered the Kingdom. Therefore, the Pentecostal gift cannot be identical with the new birth. Heart faith in Jesus, the Christ of God, brings the new birth from God, even though the seed of evil linger within. Whosoever believeth that Jesus is the Christ is born of God 'and passes from death unto life' (1 *John* v. 1; 1 *John* v. 24)."

The teaching of Dougan Clark, on the important distinction between the operation of the Spirit in regeneration and the Pentecostal baptism, is very much after the same manner. He affirms, "This reception of the Holy Spirit, which is in connection with conversion, is not at all that baptism and filling of the Spirit to which believers are called. This baptism is an experience distinct from and subsequent to the new birth; but, in exceptional cases, the one may be imparted in immediate connection with the other."

Referring to our Lord's conversation with Nicodemus on the subject of the new birth, Bishop Bickersteth says: "The Lord replies, 'Art thou a master (*didaskolos*: "the teacher of others"; Yea, Israel) and knowest not these things?' This proves that the new birth of

the soul to God was one even of the elementary truths of the old Covenant; and so we find circumcision of the heart, the creation of a new heart and new spirit, the taking away of the stony heart, insisted upon both by the Law and the Prophets (*Deut.* x. 16; xxx. 6; *Isaiah* lii. 11; *Ezek.* xviii. 32; xxxvi. 26.)

Indeed, Scripture abounds with passages to prove that regeneration, or the new birth, had been given in the Old Covenant. But while it is true that regeneration then, as now, included repentance, faith, pardon, remission of sins, and the renovation of the heart, yet it did not include the Pentecostal Baptism, for the reason that this promise was not then fulfilled. Therefore, those who hold the notion that the Pentecostal Baptism is regeneration prove too much, as we have noticed already, this would imply that no Old Testament saint could have been saved, for if according to their theory both mean the same thing, then all who died before Pentecost could not be born again, and without this we are assured they could not have entered the Kingdom of God.

In the second place, to designate the Baptism of the Holy Spirit "regeneration," would imply that souls dead in trespasses and sins are capable of receiving the Comforter, or Advocate, both of which titles apply to the gift of the Holy Spirit, whom Jesus said the world cannot receive. Our Lord never said to unregenerate souls, "Receive ye the Holy Ghost." Man must first be awakened from his slumber of sin, and be

reconciled to God, through the death of His Son, before he can have the capacity to receive the Comforter, which is the Holy Ghost. In other words, He first makes the human heart His temple or habitation by the washing of regeneration and renewing of the Holy Ghost, before He takes up His abode in order to dwell there. Until this great change has taken place, and we ourselves are turned from rebels to sons we cannot claim the Holy Spirit even to bear witness of our adoption, as it is written, "Because ye are sons (not *now* to make you sons, but because already sons), God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father" (*Gal.* iv. 6), and the only way to obtain the Spirit of adoption is first to receive or believe on Jesus Christ, as clearly stated by *St. John* i. 12, to wit, that "as many as received Him, to them gave He power (or the right) to become the sons of God, even to them that believe on His name."

One excellent writer on the work of the Spirit has clearly stated: "Just as a physical birth must precede our knowledge of earthly things, so spiritual birth must precede our knowledge of Heavenly things. There is within every one of us an ingrained unfitness to receive the things of the Spirit, which nothing but a new birth by the power of God can take away."

The Pentecostal baptism was shed forth in order to help, encourage, and comfort believers, and to bring their souls into true fellowship with our Lord and Saviour, as well as to empower them for service, for the advance-

ment of His Kingdom and glory. But what fellowship or sympathy, we ask, can unregenerate souls have with a baptism of this kind? Bearing on this point, one writer has asked, "How can you receive and keep the new wine when you do not have the new bottle? How can you imagine that you can have the most Holy Spirit abiding in you when you are an old, dried, hardened wine-skin, no pliableness to the new wine in you, and the new wine is distasteful to one that has been accustomed to drink old—this world's pleasure?" In like manner, Dr. Andrew Murry says: "The first coming of the Holy Spirit in power was for a prepared people. For the Church in our day to receive the Spirit in Pentecostal power there is need of the same preparation—a giving up, a forsaking of all that hinders, a cleansing, a thirsting, and a waiting, an entire surrender, to which the blessing of the Spirit's power surely comes. It is this intense personal, living attachment to Jesus Christ that prepares for receiving the Holy Ghost and brings that Pentecostal power, without which the Church cannot hope to conquer the world."

We are informed that "the baptism of the Spirit has been greatly misunderstood, therefore misapplied." This statement is very true in many ways, and this is certainly the case with many who confound the gift of the Holy Spirit Himself with His operations, and often limit the fulfilment of this remarkable gift just to the first principles in the Christian experience. We are verily persuaded, how-

ever, that if Christians, ministers and others, fully understood the purpose for which this Promise was fulfilled and shed forth at Pentecost, they would arrive at a very different conclusion. Perhaps no term better expresses the nature of the baptism of the Spirit, or the purpose for which this gift was obtained, than that given by the late Rev. James Gall, of Edinburgh, also Dr. A. T. Pierson, and some other writers, namely, "*The Evangelistic Baptism.*" The latter remarked: "No man can expect to receive the evangelistic baptism who does not heartily accept the evangelistic principle."

Admitting that the Pentecostal baptism is a special gift to the Church, and one, too, through which believers may derive untold blessings, nevertheless, it is evident that one special purpose in its bestowment was to glorify Christ in benefiting the unsaved world outside the Church. Our Saviour's teaching on all occasions, when speaking in reference to the purpose and coming of the Holy Spirit of Promise, favours the idea of aggressive Christianity; to wit, "When He is come He shall convince the world of sin" (*John* xvi. 8); also, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (*Acts* i. 8).

To the same effect, Dr. Torrey says: "The baptism with the Holy Spirit is always connected with testimony and service. Look carefully at every passage in which the baptism

with the Holy Spirit is mentioned, and you will see it is connected with and is for the purpose of testimony and service (*Acts* i. 5, 8; ii. 4; iv. 31, 33)." The same thought was rightly expressed by Mr. R. C. Morgan, Editor of the *Christian*, when speaking recently at the Aldersgate Street Noon Prayer Meeting; he reminded us that God has joined the gift of the Holy Spirit with the ministry of testimony, "and what God hath joined together let no man put asunder." With reference to the same truth, Dr. T. L. Cuyler has stated that "ministers ought to remember that Peter began the great Apostolical campaign by preaching repentance to the unconverted, and Paul 'ceased not to warn, night and day, with tears.' They ought to remember that the most successful preachers, from Whitfield and Wesley, on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ."

This method of misapplying the Pentecostal baptism by calling it regeneration, instead of *The Evangelistic Baptism*, is the secret of failure with a great majority of Christians. Whereas, if they would but study the Scriptures in relation to the purpose of this gift, and be willing to comply with the conditions clearly stated in God's Word for the obtaining of this experience of the spirit-filled life, we should soon have "showers of blessing," and be able to rejoice in the triumph of our Redeemer's Kingdom over the power of darkness. And

do not our Lord's words encourage us to hope for this when He said, "He that believeth on Me, as the Scriptures hath said, out of him shall flow rivers of living water." But regeneration cannot flow out of us; the new birth is stationary and constitutional, and cannot be passed on to others; whereas the Pentecostal baptism is a propagative power, whereby we may turn others from darkness to light, and from the power of Satan unto God (*Acts* xxvi. 18).

Therefore, "This spake he of the Holy Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (*John* vii. 39). However, we are glad to find that our brother Campbell Morgan believes that the Holy Spirit has a mission to the world.

But it may be necessary, in order to avoid disappointment and confusion in the minds of some earnest seekers after the truth, to refer to one other mistake made on page 165 of our brother's work, namely, that "the baptism of the Spirit is not synonymous with the *filling* of the Spirit." We admit that it does not mean the same in every case, especially where the Pentecostal baptism has been already received, as in *Acts* iv. 8, and again in the case of the disciples in *v.* 31; but the Promise given in *Acts* i. 5, "Ye shall be *baptised*," was fulfilled in *Acts* ii. 4, and reads, "they were all *filled*"; also, in the case of Paul, in *Acts* ix. 17, when Ananias said to him, "That thou mightest receive thy sight and be *filled* with

the Holy Ghost." It is evident that the term *filled* in this place, as in the above, is used for baptised. The Scriptures show clearly that the baptism of the Spirit always includes the *filling*, although the *filling* does not always include or mean the same things as the baptism.

In closing this chapter, we would call the reader's attention to the fact that a great multitude of the most saintly and gifted of God's servants have held the view that we have been seeking to establish in this chapter, viz., that the Pentecostal Baptism is not synonymous with Regeneration: such as George Fox, Dr. John Owen, Dr. Adam Clark, John Fletcher, John Wesley, with a number of early Methodists; President Edwards, President Finney, James Caughey, Dr. Mahan, Dr. Gordon, Rev. William Arthur, Bishop Taylor, D. L. Moody, Dr. Steele, Dr. Andrew Murry, Canon Aitkin, Dr. Torrey, Rev. Charles Inwood, besides a host of others whose names do not appear in the pages of this book, all of whom have testified to having received the gift of the Holy Spirit since they believed. A number of them have been mighty, through God, in pulling down the strongholds of sin and Satan, and in winning thousands of souls to the Redeemer's Kingdom. Not only have they witnessed a good profession, but the doctrine taught by a great majority of these men has been accepted by the Church for many generations as sound theology, and we are convinced that we cannot reject the testimony of such a company of God's faithful servants without incurring great

loss to our personal experience, as well as to the Church of God and the world at large. We consider it would be very unjust to put them all down as being in error, which, to be honest to ourselves and others, we must do if we accept the teaching of Mr. Campbell Morgan and others whose views are in direct opposition to the doctrine and experience of the above with regard to the important subject under consideration. Therefore, let us proceed in reliance upon the Spirit of God for wisdom and guidance, in order that a right conclusion may be arrived at, and, having proved all things, let us seek by Divine grace to hold fast to the doctrine once delivered to the saints.

CHAPTER III.

"But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 *John* ii. 27).

THE "Anointing of the Spirit" is a term which expresses the Pentecostal gift under another figure; in both Old and New Testament Scripture it is always a symbol of the communication of the Spirit for consecration and service; but, like the term "baptism of the Spirit," has its special fulfilment in the New Covenant, and then not to be experienced by the unsaved or outside world.

Dr. Scott says, "It is consistent with the tenor of Scripture to explain the anointing of such Divine communications as belong to Christians in general, of which none else partake."

On page 190 of the book referred to it is stated: "The term 'anointing of the Spirit' is used only twice with regard to Christians, and in both places the reference is to regeneration." We are sorry to find that here again our brother Morgan has failed to distinguish between regenerating grace and the anointing grace. Regenerating

grace, or the new birth, is an act accomplished by His grace in our hearts, whereby we are made new creatures in Christ Jesus; but the anointing is quite a different administration of the Spirit, and can only be received where the heart is Divinely changed. Hence the word "anointing" has special reference to such as are already regenerated. This is seen in Revelation, where the word is addressed by the Spirit to the Laodicean Church: "Anoint thine eyes with eye-salve that thou mayest see," which implies further enlightenment or illumination to such as had been saved, but now had become spiritually short-sighted (*Rev.* iii. 18; see also 2 *Peter* i. 9).

The Rev. Evan H. Hopkins has made this truth very clear in his book, "The Word Opened," from which we supply the following extract:—

"We must know the efficacy of the blood before we can know the power of the anointing. 'The oil was put on the blood' (*Lev.* xiv. 14). We must know Christ as the 'Righteous One' before we have fellowship with Him as the 'Holy One.' (Compare 1 *John* ii. 1 and 1 *John* ii. 20.) The anointing needed for hearkening, working, and walking (*Lev.* xiv. 14, 17)." And after pointing out the nature of this anointing and its effect in relation to the life and ministry of our Lord, says, "Does not this teach us that, in addition to being born of the Spirit, we need the anointing of the Spirit? The holy oil has been poured on the head of our mystical Aaron, and by virtue of our union

and fellowship with Him we are under the same Divine anointing."

The following statements by a very able writer on the above text show clearly that it is only such as are children of God and separate from the world that can ever expect to receive this spiritual anointing: "This anointing is a distinguishing gift. It 'is the anointing which ye have received,' as the anointing under the Law, which is no doubt alluded to in the text, was of a sweet savour, so we, as many as are anointed with His Spirit, are thereby made a sweet savour of Christ (2 *Cor.* ii. 15). As that anointing oil was sprinkled upon Aaron and his sons (who represent the Church, as pointedly distinguished from the rest of the congregation), so Christ sends the Comforter to His disciples, whom He pointedly distinguishes from the world (*John* xiv. 16, 17). As the anointing oil was forbidden to be poured upon the flesh of men (*Exod.* xxx. 25, 33), so the Holy Spirit cannot be received by the world, which in the present dispensation 'seeth Him not, neither knoweth Him.'"

With reference to the difference in the work of the Spirit in the washing of regeneration and the anointing baptism, the Rev. James Gall says, "The first baptism is a washing baptism, which takes away sin; the other is an anointing baptism, which qualifies for office. In the washing baptism, the Baptiser is the Holy Ghost, who unites us to Christ; in the anointing baptism, the Baptiser is Christ, who unites us with the Holy Ghost. The washing baptism

is 'the washing of regeneration and renewing of the Holy Ghost,' and is symbolised by the pouring out of water; the anointing baptism is the pouring out of the Holy Ghost, and was symbolised in ancient times by the pouring out of oil."

It is generally understood that there is a wide difference between the Spirit's work in the application of the virtue of the blood of Jesus, which cleanseth us from all sin (1 *John* i. 7), and termed the washing of regeneration because it cleanseth from the pollution of sin, to the Pentecostal baptism, which implies the communication of the gift of the Spirit Himself from Jesus to empower for service and suffering, as well as propagative power for the spreading of the Gospel.

We trust that sufficient has been said to show that the term *anointing of the Spirit*, like the term *baptism of the Spirit*, must not be confounded with regeneration. But it may be necessary, in order to avoid perplexity in the minds of Christians, to refer to one other statement made on page 190, with reference to Christ as our example in the experience of this Divine anointing, and which reads as follows: "There are those who are perpetually declaring that Christians must follow in the steps of Christ, and that as He was anointed for His work, so must they be for theirs; but there is no perfect analogy between the dealings of God with Christ, and His dealings with believers, because Christ was sinless and spotless, while they have to be dealt with as those who have

failed and must be restored to the Divine pattern."

All who are open to conviction will be ready to admit that they have failed and must be restored to the Divine pattern; but does not this restoration, when accepted, bring the children of God upon a plane of union and fellowship, where He can deal with them, to say the least, as Christ's representatives? If this is not so, how can the work be accomplished by His Church according to His promise, namely, "The works that I do shall he do also, and greater works than these shall he do, because I go unto My Father?" And because we are human and liable to all the failures that fallen humanity is heir to, is a strong reason why we should expect the same Divine anointing so that we may be fully qualified for His service, and, like the beloved Apostle John, be able to testify, "and of His fulness have all we received, and grace for grace" (*John* i. 16); and if we carefully study the Acts of the Apostles we shall find there is a great analogy between our Lord's anointing, and those whom He had anointed. "Communicated by Him to us," says Dr. Stanford, "must have similar effects."

And so we are encouraged to believe that so long as the branches *abide* in the vine there will not only be a likeness in them, and in the fruits they bear, but they will also partake of the same "nature," and although the branches may differ in size, yet according to their capacity, like the vine, they may all be full of sap (anointing), even to the end of the very smallest twig.

In reference to the analogy between the anointing of Jesus and His followers, Bishop Bickersteth says, "Only let us remember that this same Divine unction, which abode on Him without measure, must abide according to the measure of each one in His believing people. Herein as Christ is, so must we be. In this holy anointing is our strength both for communion with God and service among men. Was Christ led of the Spirit to be tempted? We have the same sword of the Spirit for our conflict with the foe. Did the Spirit breathe words of Divinest grace from the lips of Jesus? He Himself has promised the Spirit of your Father shall teach you what ye ought to say. Did Jesus work His mighty works in the power of the Holy Ghost? He promises us the same grace for every duty He calls. Did Jesus suffer as anointed by the Spirit? We are assured that happy are we when reproached for the name of Christ, 'for the spirit of glory and of God resteth upon you.' (1 *Peter* iv. 14)."

Among the last words which fell from the lips of the late Mr. William Govan, of the Faith Mission, Scotland, were these: "*Abide in the teaching*," referring, doubtless, to the words of 2 *John* i. 9, "Whosoever goeth onward (or, *taketh the lead*) and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching, the same hath both the Father and the Son."—R.V. This teaching is inseparably associated with the anointing (1 *John* ii. 27).

CHAPTER IV.

"Now He which establisheth us with you in Christ and hath anointed us is God" (2 *Cor.* i. 21).

"But ye have an unction *from* the Holy One and ye know all things" (1 *John* ii. 20).

THE term Holy One in the text applies to Christ alone. Many other portions of Scripture can be found where the title "*Holy One*" is given, and which has special reference to the Person and office of our blessed Redeemer, Who is the "Anointed One." Whereas the term *unction* applies to the Holy Spirit, but which refers more especially to His agency. Here also it is clear, as we have noticed elsewhere, that while our Heavenly Father is the Giver of the Holy Spirit, it is *from* Jesus that this gift is communicated.

Therefore, the teaching of St. John reveals the fact that Jesus is the Baptiser of His people, or that it is *from* Him alone that the anointing is received. And let it be remembered that the unction received *from* our Lord Jesus is the privilege of all true believers. The Apostle is not writing just to such as are especially gifted or simply to Church elders, but to Christians in general. It is true there are certain conditions which we must comply with, namely,

a right state of heart and an entire separation from the world, as it is written, "The Holy Ghost, whom God hath given to them that obey Him" (*Acts* v. 32).

This Divine anointing is of the highest importance to all believers, because of the blessings which accompany it. Where this anointing is received by such as *abide* in the teaching of Christ, there will be clearer vision. The understanding will be greatly enlightened on spiritual subjects. It is wonderful how doubts have been cleared away under the Spirit's illumination. This is one of the best safeguards we have against error because this anointing strengthens the spiritual perceptibility, and gives capacity for discernment between truth and error. And if this anointing abideth in us and rests upon us, we shall have joy and gladness, strength and courage in spiritual conflict and suffering (*Col.* i. 11). There will be spiritual influence, liberty, and progress, and likewise security and Divine instruction in truth and righteousness.

For this reason, many that have been looked upon as unlearned and ignorant have often possessed far greater knowledge of spiritual things than many that have been considered wise and great in the eyes of the world (see 1 *Cor.* i. 26 and chapter ii. 5 to the end). Moreover, where this anointing is received there will be greater usefulness in the Master's service; and perhaps there is nothing that will do more to encourage souls who are thirsting after this experience than a due consideration

of the blessings that have accompanied the lives and ministry of Spirit-filled believers.

In view of this we feel drawn to supply a testimony, which has given great encouragement, and has been the means of clearing away many spiritual difficulties:

When conducting meetings in the North, more especially for the deepening of spiritual life, a well-known Christian lady told us how in her early days she was led to feel her need of salvation. Said she, "I did not understand much about the Person and office of Jesus Christ, but was convinced that if I came to Him and fully believed on Him, I should be saved." This she did, and very soon was truly converted.

Shortly after this, she had a great wish to become a successful worker and soul-winner for Jesus Christ, and with this desire she was brought to feel her deep need of the Pentecostal anointing. Here again she said, "I did not understand much about the Person and work of the Holy Spirit, but knew that this was what I needed to equip me for His service, and I felt persuaded that if I came to the Lord with an obedient heart, asking in faith, I should receive this gift." She came, and in a very gracious manner her prayer was answered. After which she was soon able to testify how much more she had been enlightened in the truth with regard to the life and character of Jesus and the Person and work of the Holy Spirit. But, like her Lord and Master, shortly after she had been brought into this experience she was greatly tested, not only by temptations,

but by much personal affliction and bodily weakness.

Then, later on, came the greatest of all her trials in the loss of her God-honoured and much-beloved husband; and, taking place in the sudden, unexpected way it did, we were tempted to think it might bring a gloom over her life for the rest of her days. But, instead of this, her soul was filled with Heavenly sunshine, and she continues a bright and happy specimen of the sustaining, sanctifying grace of our Lord Jesus Christ. The difference, also, with regard to her usefulness in Christian work after having received this anointing was just as manifest. We are correct in saying that, directly and indirectly, hundreds of souls through her instrumentality have been won for the Master, and not only has her influence been a felt power in different towns and villages, but through some whole counties as well.

This is saying but little with reference to the honour the blessed Master has put upon the services of this devoted Spirit-baptised worker. But the point we wish to arrive at with regard to our sister's testimony is this: Suppose when she was earnestly seeking the Pentecostal baptism she had been persuaded by some one to cease from seeking anything further, inasmuch as regeneration and the Pentecostal anointing mean the same thing, therefore, all was received in conversion. Would not such a doctrine as this have had the effect of throwing her back, or of hindering her, as it has thousands of others in their path to Pentecost?

The following account, given by D. L. Moody, shows what a remarkable difference this Divine anointing made in the life and ministry of one preacher of the Gospel :—

" I remember when I first went to England and gave a Bible reading—I think about the first that I gave in that country—a great many ministers were there, and I knew nothing about English theology, and was afraid I should run against their creeds : I was a little hampered, especially on this very subject about the gift of the Holy Spirit for service.

" I particularly remember a Christian minister there who had his head bowed on his hand ; I thought the good man was ashamed of everything I was saying, and, of course, that troubled me. At the close of my address he took his hat and away he went, and then I thought, ' Well, I shall never see him again.' At the next meeting I looked all around for him and he was not there. At the next meeting I looked again, but he was absent : I thought my teaching must have given him offence.

" But a few days after that, at a large noon prayer meeting, a man stood up, and his face shone as if he had been up in the mountain with God : I looked at him, and to my great joy it was this brother. He said he was at that Bible reading, and he heard there was such a thing as having fresh power to preach the Gospel ; he then made up his mind that if that was for him he would have it ; he added that he went home and looked to the Master, and that he never had such a battle with

himself in his life. He asked that God would show him the sinfulness of his heart, that he knew nothing about, and he just cried mightily to God that he might be emptied of himself and filled with the Spirit, and he said, 'God has answered my prayer.'

"I met him in Edinburgh six months from that date, and he told me he had preached the Gospel every night during that time, that he had not preached one sermon without some persons remaining behind for conversation. I think you could have fired a cannon ball right through his church and not hit anyone before he received this anointing; but within a few days afterwards the building was full and the aisles crowded. He had his bucket filled full of fresh water, and the people found it out, and came flocking to him from every quarter."

Ibid, when speaking of the effect this Pentecostal anointing had upon George Fox, remarked that "He made men believe once more in the living power of the Spirit of God in every human soul; so, too, was it when Wesley and Whitefield awoke the full-fed and torpid Church of England, and so it *will* be now if among the many echoes God would send us one voice—but one man with soul electric with the fire of God, that he would make us feel that God is face to face with every one of us."

And we are led to ask: "Has not the Lord given us such—first, in President Finney, who, in the power of the Holy Ghost, woke up

Christendom by his sermons and lectures on the secret of promoting true spiritual revivals and practical Christianity?"

Again, in D. L. Moody, God gave us such a man. He was never ashamed of giving a clear, ringing testimony to the Church and the world at large that he had received the Pentecostal anointing as a real definite experience after his conversion, and lived in the enjoyment of it long enough to preach the everlasting Gospel in the power of the Holy Ghost to millions of immortal souls. But it may be asked, why has blindness happened in part to Israel again so soon, that is, with reference to the purpose of the Pentecostal baptism? In reply, we would say the cause may not be far to seek. One chief cause is, as we have noticed already, the failing to abide in the doctrines of Christ.

Dr. A. Maclaren, in reference to 2 *Cor.* i. 21, says, "It is the anointing which establisheth." It is quite noticeable that in the teaching of the Apostle Paul the anointing is closely associated with the establishment of believers. We are persuaded that this is the great need of the times. Because many teachers and others lack this Divine anointing, they lack stability in their lives and doctrine, and change their views according to circumstances or the belief of the different congregations they may be called to address. Perhaps there was never a time whea faithful ministers of the Gospel stood more in need of the prayers of saints than the present. The temptation to swerve from the

truth to please carnal professors is very strong to-day in many directions. And where this temptation is yielded to there soon comes a lowering of the Pentecostal experience.

The danger of the Church does not arise so much from her enemies outside as from the carnal professors inside. If Satan wants instruments to accomplish his purpose he does not, as a rule, seek them out from among the false religions of the world, but, if possible, from some of our most orthodox churches.

We have noticed, more or less, during this last twenty odd years that no sooner has there been a revival with regard to the purpose of the Pentecostal baptism, than almost immediately it has met with great opposition, either from those who are content with what they received in conversion, or from those who confound the Spirit's work in regeneration with the Pentecostal baptism. No doubt Satan is aware that he can succeed in hindering the progress of Christ's Kingdom far better by these methods than by introducing a false religion. He does not trouble to raise opposition to the doctrine that all is received in conversion. He knows how this kind of teaching is welcomed by many lukewarm professors. Carnally-minded Christians will accept this as a sweet morsel, and settle down upon their lees with a blind self-satisfaction that thinks they are rich with goods and have need of nothing (*Rev.* iii. 17).

The sad part of it, in one sense, is that these views are generally entertained by such as

have but a very shallow knowledge of salvation to start with. Conversion with many of these goes but little further than a mere intellectual assent to the letter of the Word, or a kind of shibboleth of some current expression. This is known to be the case sometimes among such as are, like the Scribes and Pharisees in our Lord's day, possessing much head knowledge of the letter, but who, for want of the spirit of it, are wrong in their interpretation.

And herein lies the secret why many professors of religion in the present day know little or nothing of the joy unspeakable and the hope, full of glory, that accompany salvation. Such an experience, through lack of spiritual knowledge, they often ascribe to the flesh. Whereas, those who are truly born again, "not of blood (rank), nor of the will of the flesh, nor of the will of man, but of God" (*John* i. 13), will soon be found hungering and thirsting after righteousness and the Pentecostal fulness. To such the doctrine that all is received in conversion would be very unwelcome, as well as disappointing news.

CHAPTER V.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in Heaven" (*Luke* x. 20).

"He breathed on them, and saith, Receive ye the Holy Ghost" (*John* xx. 22).

THERE ought to be no question as to the disciples being converted before Pentecost; but so long as professing Christians, and even ministers of the Gospel, as one expressed, constantly affirm that the Apostles were not saved men until they received the baptism of the Holy Spirit, it is our privilege and right to prove by the Word of God that these men had received remission of sins before that time.

On page 138 of Mr. Campbell Morgan's book, the author, when referring to the Apostles receiving the Holy Spirit at Pentecost, says, "When *the Spirit came they were born again.*" But, judging from the character of our Lord's teaching, and the nature of the words He addressed to them, we must conclude that the above notion is altogether unreasonable, as well as most unscriptural. Who can carefully and thoughtfully read the remarkable manner in which the disciples are introduced by our Lord in the 17th chapter of John's Gospel,

and yet doubt their having a knowledge of salvation before Pentecost? Here He has declared that not only had they received His word, but that they had kept it. Sinners do not keep God's Word; they reject it.

He also testified that He had given them His glory, and that He was glorified in them (*v.* 10). Moreover, He said that they were not of the world, "*even as I am not of the world.*" "If ye were of the world, the world would love its own;" because they were not of the world, the world hated them. And the term "world" here is the same as that in *John* xiv. 17, and is understood to mean ungodly people, such as have no love or capacity for spiritual things; for example, "If any man love the world the love of the Father is not in him."

For the same reason the "*world,*" as expressed by our Lord, could not receive the Holy Spirit, but because the disciples were not of the *world* "our Lord breathed on them," and saith unto them, "*Receive ye the Holy Ghost*" (*John* xx. 22)—an earnest really, or pledge, of that greater fulness which He shed forth upon them abundantly on the day of Pentecost.

With reference to the disciples being converted before Pentecost, Mr. D. L. Moody, in his work entitled "*Power from on High,*" page 47, says, "Now the Spirit had certainly been given, or they could not have believed; and they could not have taken their stand for God and gone through what they did, or endure the scoffs and frowns of their friends, if they

had not been converted by the power of the Holy Ghost."

Respecting the same truth, Dr. Torrey testifies that "The Apostles were already regenerated, Jesus Himself had already pronounced them so in *John* xv. 3 (compare *James* i. 18; 1 *Peter* i. 23; and in *John* xiii. 10), 'Ye are clean, but not all'; excepting by the 'but not all,' the one unregenerate man in the Apostolic company, Judas Iscariot, from the statement, 'Ye are clean, but not all' (see *John* xiii. 11). The Apostles, excepting Judas Iscariot, were already regenerated men, but they were not yet baptised with the Holy Ghost."

To say that the disciples were not saved before Pentecost is dishonouring to our Saviour, who had been their Teacher, as it would imply that His disciples had not derived as much benefit under His ministry as they had under the ministry of John the Baptist. It would also imply that our Lord's ministry, as far as soul-winning is concerned, was a complete failure. For, if the Apostles themselves were not converted, what grounds can we have to hope that any of the five hundred brethren which saw Him at one time were converted? Jesus did not show Himself after His resurrection from the dead to the outside world, "but unto witnesses chosen of God" (*Acts* x. 41).

Then it must be remembered that the disciples had rendered important service in their Master's cause. It is true that they had been allowed to baptise, and we can hardly suppose that

the spotless Saviour would have permitted His disciples to baptise others when they themselves were not converted. Yet that was but a small matter compared with the fact that He had sent them out to preach the Gospel. To be His ambassadors with the message of salvation, the acceptance or rejection of which was a matter of life or death, is a much stronger evidence of their conversion than their being allowed to baptise with water. The word "converted," addressed to Peter in Luke xxii., 32, when He said, "When thou art *converted*, strengthen thy brethren," has not the same meaning as the Greek word, "born again." It means reclaimed or restored, such as may be addressed to a backslider, as when St. James (v. 19) says "Brethren, if any of you do err from the truth and one *convert* him." The very fact that our Lord prayed that Peter's faith might not fail him proves that Peter was not an unbeliever. He had believed in his heart that Jesus was the son of the living God (*Matthew* xvi. 16).

Our Saviour not only told them that their names were written in Heaven, but that they were to rejoice in the knowledge of it. If it was necessary for the Apostles to wait till Pentecost for conversion or the new birth, then surely there would have been some reference made to this; but not a word is uttered to this effect by any one of the Evangelists in either of the four Gospels, nor even is there a suggestion of this in any of our Lord's conversations after His resurrection, except that

in the case of Peter at His crucifixion, which we have dealt with already. Moreover, we cannot find a single passage in the written Word of God where a command is given to wait for conversion or salvation from sin; that is always a present duty binding upon every sinner, inasmuch as this may mean now or never, especially as we know not when our Lord may come. Because this is, so our attention is called to notice that "Behold, now is the accepted time; behold, now is the day of salvation" (*2 Cor.* vi. 2). Therefore our Lord's teaching proves beyond a doubt that the reason for the Apostles waiting for Pentecost was not for conversion or the new birth, but rather, as He Himself had already explained to them, that "Ye shall receive power after that the Holy Ghost is come upon you," etc.

The Rev. Charles Finney says: "There is a great difference between the peace and power of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost, and as such had a measure of the Holy Spirit. They must have had the peace of sins forgiven . . . but they had not the enduement of power necessary to the accomplishment of the work assigned them. They had the *peace* which Christ had given them, but not the *power* which He had promised."

Although the disciples had believed on Jesus, and had received His word, had also a measure of the Spirit before Pentecost, yet for want of the fuller revelation of the Holy Spirit, available only in the reception of the promise

of the Father, the disciples before Pentecost lacked capacity to understand the deep, spiritual meaning of our Saviour's words, and were unable to see how they could derive personal benefit by the removal of His bodily presence; but, *after* they received the Pentecostal baptism they saw things in quite another light. As will be seen in chapters farther on in the Book. No doubt the experience which took place during the Apostles' visit to the city of Samaria was very much after the same manner.

Such a change had been brought about under the preaching of Philip, that tidings were soon taken to the Apostles at Jerusalem that Samaria had received the Word of God. Receiving "the Word of God" here is equivalent to receiving the truth as it is in Jesus for salvation; compare *John* v. 24; xvii. 14; *Acts* xiii. 26; 1 *Thess.* ii. 13). Both St. James and St. Peter show clearly that it is by the Word of God that we are begotten or born again (*James* i. 18; 1 *Peter* i. 23); likewise with respect to cleansing or sanctifying grace, our Saviour testified to His disciples, "Now ye are clean through the Word" (*John* xv. 3); also in *John* xvii. 17 He prayed that they may be sanctified through the truth, and, as clearly stated by St. Paul to the church at Ephesus, "That He," Christ, "might sanctify and cleanse it with the washing of water by the Word" (*Eph.* v. 26).

Mr. W. R. Bradlaugh, evangelist, in his work, "The Doctrines of Baptism," when referring to the Gift of the Holy Spirit given to

Cornelius and the members of his household, says, "Having heard the Word, they were given the Holy Spirit—were baptised on that ground, and on that ground only."

Before this, these Samaritans were deluded, diseased, bewitched, and haunted by evil spirits, but now that they had believed on the Lord Jesus and had received the Word of God, they were delivered and had great joy. Indeed, so real was the change which had taken place, that not a doubt is raised by the Apostles, or any others, of the genuineness of their conversion, and it seems needless to add another word in order to establish this view of it, especially after the record given by the Evangelist, St. Luke, in proof of this. As it is written, "Now when the Apostles at Jerusalem heard that Samaria had received the *Word* of God, they sent unto them Peter and John, who, when they had come down, prayed for them" (not that they might be converted) "that they may receive the Holy Ghost, for, as yet, He had *fallen* upon none of them, only they that had been baptised into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost" (Revised Version, *Acts* viii. 14-17).

Had not Apostles been converted before this then there is good reason to doubt the conversion of the eunuch. Both had the same Gospel preached unto them; Philip preached Christ to both alike. Likewise the evidences with regard to the conversion of the Samaritans

are just as strong, and, if anything, more so. In both cases they had believed, received, and had great joy. And nowhere in the whole of the above proceedings, does the Apostle give us the least ground for supposing that the laying-on of their hands was the means of the conversion of these Samaritans. If this was so, then it would be a very easy matter to convert the whole world. But God never gave any man power to convert others by coming into bodily contact with them, which would have been the case, if, according to our brother's view, they were not converted till the laying-on of hands took place. But we understand that this was a means by which, in answer to their prayers, the gift of the Holy Spirit was communicated to such as had already believed.

The Rev. Albert Barnes, in his Commentary on these verses, says, "It was *not* that gift of the Holy Ghost by which the soul is converted and renewed, for they had this when they believed."

Also Dr. Adam Clarke, whom the late Rev. C. H. Spurgeon styles "The Prince of Commentators," held the same view with reference to the gift of the Holy Ghost received on this occasion; to wit, that the Apostles had no power to dispense either conversion or sanctification. "This," said he, "they had on believing on Jesus Christ."

To say the least, the following account given in *Acts* viii. 18, etc., with regard to Simon the Sorcerer, shows clearly that one all-important

condition before we may expect to receive the gift of the Holy Ghost is a right state of heart; and it is very evident that the natural heart will never be in a fit state to receive this gift until first a real change is wrought by faith in our Lord Jesus Christ. This, no doubt, is one reason why many professors of religion in our own day do not receive the gift of the Holy Spirit, simply because their heart is not right in the sight of God. Therefore, they receive not because they ask amiss.

CHAPTER VI.

"Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and, being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much which had believed through grace: for he powerfully confuted the Jews, *and that* publicly, shewing by the Scriptures that Jesus was the Christ."—R.V.,* *Acts* xviii. 24, etc.

WHILE it is true, as stated in the foregoing chapter, that a right state of heart is an all-important condition for receiving the gift of the Holy Spirit, yet we have also to admit that there are those who have already believed on the Lord Jesus Christ, and whose integrity and uprightness we would not dare to dispute, who still, for some cause or other, know little or nothing of the gift of the Holy Ghost.

* We call attention here to the Revised Version, because so many, in order to prove that Apollos and others of John's disciples were without a knowledge of salvation before they received the gift of the Spirit, only quote from the Authorised Version.

St. Luke does not raise a doubt as to Apollos having a knowledge of salvation through faith in Jesus as the Messiah, but, contrariwise, for, among other things that he testifies of him, says, "This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John."

But, may we ask, is there not a danger lest we should be tempted to go dry-shod over the ministry of John as if little or no benefit could be derived on the part of those who had been brought into contact with it? Admitting that the meridian glory of Pentecostal Christianity puts into the shade the ministry of John; remembering, also, that as it is written, "the least in the Kingdom of God was greater than he," it is, nevertheless, true that the ministry of John was not a whit behind that of Moses or any other before him, but in many respects superior.

As a man, John was announced "great in the sight of the Lord." As a prophet, he was not only great, but greater than a prophet (*Luke* vii. 26). He was great as a witness-bearer of the coming Messiah, sent forth from God to bear witness of that light (*John* i. 6, 7); and none was more glad than he when able to point his disciples to Jesus, and say, "Behold the Lamb of God, which taketh away the sin of the world."

Surely John shone out among other prophets as a moon among the stars, witnessing to those

who sat in darkness of the rising Sun. He had, also, a great mission to fulfil; he was ordained of God, not only to baptise unto repentance, but to preach remission of sins. This is clearly stated by his father Zacharias, who was filled with the Holy Ghost, and prophesied: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways. To give *knowledge of salvation* unto His people by the remission of their sins" (*Luke* i. 76, 77).

Dr. Adam Clarke remarked that "this expression, 'remission of sins,' implies not only removal of guilt, but also the pollution of the soul, and comprehends all that is generally understood by the terms justification and sanctification."

We may also add that the same expression is used by our Lord with reference to the purpose of the shedding of His own precious blood (*Matt.* xxvi. 28).

The Rev. C. J. Brown, D.D., remarked, "Our Lord singles out from all the benefits of the Atonement, the expression, 'remission of sins,' not only because it is that which stands most intimately related to His blood shedding, but because it is the foundation of all, carrying others along with it by necessary consequences."

Moreover, the Apostle Paul shows clearly in his Epistle to the Romans that the benefits of Christ's atonement covered the whole ground in the old dispensations as well as the present. So we may gather by the Scriptures that the

sacrifice of Christ was the ground of pardon and acceptance then as now. As it is written in *Rom.* iii. 25, "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the *remission of sins that are past.*" Also read *vv.* 22–24. So that the Scripture testifies clearly that the virtue of our Saviour's sacrifice was efficacious for those who lived before Pentecost as well as for those who live after it, inasmuch as "Christ was the Lamb slain from the foundation of the world" (*Rev.* xiii. 8). Every sacrifice ordained of God was a type of Christ.

Therefore, the ground of salvation is one, whether in the past or present. "Jesus Christ, the same yesterday, to-day, and for ever." The same *Christ* of the Gospel preached unto us was preached unto them, and if they did not profit by it, it was because of their unbelief, as it is written, "not being mixed with faith in them that heard it" (*Heb.* iv. 2). But all who looked by faith, through the sacrifices then offered, to the coming Messiah, were saved from wrath and delivered from sin by the same atoning sacrifice as we are (*Heb.* x. 12, 14).

Then as to the baptism of John, Richard Watson, and other eminent theologians, held that as a sign and symbol it meant far more than circumcision, and was an acknowledgment of guilt, and was suggestive of our death and resurrection with Christ, as well as a symbol of our being immersed in the Holy Spirit, and, in a measure, foreshadowed all the blessings of the New Covenant.

Both Old and New Testaments prove beyond a doubt that there was sufficient in John's ministry to pardon the guilty, and to cleanse from the pollution of sin, the souls of all who truly repented and believed in the coming Messiah.

It is a great mistake to lower the standard of one experience in order to exalt another. Nothing can be gained by it, but many have sustained serious loss. We have known some Christians, who, in order to magnify sanctification, have greatly lowered the standard of justification; and we fear that many persons have made the same mistake by lowering the standard of John's ministry, leaving out of it the *knowledge of salvation* in order to prove that Apollos and others of John's disciples were not converted before they received the Pentecostal baptism. But, considering that Apollos had been fully instructed in John's doctrine and in the things concerning Jesus, we must conclude that his deficiency did not consist so much in his lacking a knowledge of salvation, but rather, as is plain to be seen, the principal thing that he needed was the Pentecostal fulness.

This later experience as a qualification for service and an equipment for preaching the Gospel of Jesus Christ meant everything. Although before this, as we have already noticed, Apollos was, as stated by St. Luke, an eloquent man, mighty in the Scriptures, fervent in spirit, instructed in the way of the Lord, spake and taught *carefully the things*

concerning Jesus, and was baptised with John's baptism. And had it been possible for him to have possessed ten thousand other such qualifications, important as they are in their way, yet they would not do as a compensation for the reception of the Holy Ghost.

Such was the value our Saviour put upon the gift of the Spirit, that He gave His disciples to understand that the Pentecostal baptism was more than a compensation for His own personal presence (*John* xvi. 7); and no doubt such was the impression made upon the disciples by our Saviour's words, with regard to the importance of this gift, that to become possessors of it was considered by them to be of far more value than for them to become possessors of the whole world.

Neither was our Saviour slow to remind them of the difference between John's baptism and that of His own, as when He was about to take His departure He said unto them: "John indeed baptised you with water, but ye shall be baptised with the Holy Ghost not many days hence" (*Acts* i. 5). If Apollos was eloquent when baptised with water, we may reckon he would surely be more so when baptised with the Holy Ghost and with fire. And we have good reason to believe that shortly after he came into contact with Aquila and Priscilla he must have received this baptism.

Much might be said here in favour of the humble, teachable spirit of the eloquent Apollos, seeing he was willing to receive his instruction from poor tent-makers, especially considering

that one of them was a woman. But the conduct of Aquila and Priscilla on this occasion speaks just as strongly in their favour. Although they possessed far greater knowledge of spiritual truths, as a result of attending Paul's ministry, than did Apollos, yet they did not on this account refuse to attend his ministry. Had they done so, they would possibly never have had the privilege of leading their minister into this glorious experience.

We may learn from the example of these two faithful servants of God, that Christians are not to despise or forsake God's messengers because they have not had as deep a knowledge of spiritual things as themselves, especially if, like Apollos, they are earnest, humble seekers after the truth. The writer has known not a few ministers of the Gospel that have been led into fulness of blessing through the faithful, devoted lives of some of their hearers.

When Aquila and Priscilla detected what was deficient in Apollos they did not criticise him or parade his faults before others, but "took him unto them." And the good effect their instruction had upon him is seen by the results which immediately followed, as it is written, "He helped them much which had believed through grace; he also mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

Some Christians tell us that the reason they do not inquire much into the teaching of the Person and work of the Holy Spirit is, because

they fear they will not be able to make sufficient study of Jesus Christ. But it is quite plain that this was not the case with Apollos; and considering that it is the special office of the Holy Spirit to bear witness of Christ and to glorify Him, we may reckon that He can teach us more about Jesus in one single day than it is possible for us to know in a lifetime in His absence.

No doubt the baptism of the Holy Ghost made the personal indwelling presence of the Lord Jesus tenfold more real to Apollos, as well as that it furnished him with irresistible power as a witness for Jesus Christ. This also enabled him to turn to a good account all his former knowledge of the Scriptures, especially all those prophecies concerning the promised Messiah. The baptism of the Holy Spirit had so clarified his spiritual vision, that he was able now to show from the Scriptures in a way he had never been able to do before, that Jesus was the *Christ*.

It has been rightly stated that Pentecost opened the eyes of the Apostles, that they knew their Lord then as they had not known Him before. He was a hundredfold more to them from that hour than when He walked with them on earth.

Thousands of Christians have testified that the baptism of the Holy Spirit had given them a revelation of the nature, life, and character of Jesus Christ in a short time such as they had not been able to discover during all the years of their former Christian experience.

The writer has cause to remember one special occasion during a series of addresses given by the late Mr. Frank Crossely, at the Star Hall, Manchester. Those of us who knew both the private and public life of that dear servant of God, could not but be often deeply impressed with his whole-hearted devotion to the service of his Master; and he never appeared to be more at home on any subject than when giving addresses on the life and character of our blessed Lord.

It was on one of these memorable occasions, when he had got partly through his discourse, and was making one or two special remarks with reference to the lovely character of Jesus Christ, that suddenly the Holy Spirit revealed to the eyes of our understanding such a true picture of His life and character that not a few of us that evening were quite overwhelmed for a time with a sense of His glorious presence, and as the waves of blessing came over us, many were lost in wonder, love, and praise at what appeared to us a new discovery of the greatness of our Saviour's loving heart.

Rev. F. S. Webster, in showing how we may get a vision of our blessed Saviour, in a very helpful address given by him at the Mildmay Conference Hall, London, says, "By a baptism of the Holy Spirit, by the Holy Spirit coming upon us, and filling us, and opening our eyes. Where shall we see the vision? I answer, in the Bible, in the very Book of God."

The Rev. John Fletcher, when testifying of the Pentecostal baptism or the Personal

coming of the Holy Ghost, said that it "outranked all former revelations of God."

It was, no doubt, for this purpose that Paul prayed for the Christians in his day, namely, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him" (*Eph.* i. 17).

It is possible that it was a revelation after this nature that led Bishop Taylor to exclaim, "Oh, that I could multiply myself into a thousand and give a thousand years to help Jesus!"

The early Christians were full of Christ; He was their constant theme. This was so, not only at Pentecost, but all through the Book of Acts, especially after any fresh outpouring or renewing of the Holy Spirit. And why? Because they were all filled with the Holy Ghost, neither did they fail to make mention of the Holy Spirit in their writing and preaching. While He is spoken of some fifty-six times in the four Gospels, He is mentioned fifty-seven times in the Book of Acts, and one hundred and fifty times in the Epistles. And we feel certain that one reason why Jesus Christ is lost sight of by many in the present day is, because there is so little recognition of the personality and presence of the Holy Spirit; and because the truth is so often overlooked that it is only by His power and presence that we are able to discover the Divinity of our Lord, or understand the virtue of the atonement.

In showing what was absolutely necessary after the sacrifice of Christ had been offered, Dr. Phillips says, "Nothing could be added to its merits, or its efficacy, or its acceptableness, before God as a ransom for souls. But, still, around that sacrifice, when it was 'finished,' stood a world, yea, a Church, which knew neither the value nor the meaning of it; and which could never have understood had not the Spirit explained it; and never would have participated in its blessings had not He bestowed them."

CHAPTER VII.

"Did ye receive the Holy Ghost when ye believed?" (R.V.).

"For they drank of that spiritual Rock which followed them, and that Rock was Christ" (1 *Cor.* x. 4).

JUDGING from the account given by St. Luke of the twelve who helped to form the Church at Ephesus, we gather that they were very much in the same condition as Apollos in the 18th chapter of Acts, only, perhaps, not quite so well informed. Yet the inspired writer calls them "disciples," which in most cases means much more than a mere believer. But when the Apostle comes on the scene he goes straight to the point in a very practical way, so that no time was lost in getting to know their true spiritual condition. And, as a rule, a Spirit-filled Christian does not require to be long in any church in order to find out the spiritual state of either its members or minister.

The Apostle, in writing to the Corinthians, says, "He that is spiritual judgeth (or discerneth) all things" (1 *Cor.* ii. 15). Neither would he know them by their speech or word, but "*the power*" (ch. iv. 19). In like manner, spiritually-minded Christians have been able to discern very much by the kind of influence

or atmosphere which rested upon the congregation, and could often detect when the Holy unction is lacking in the prayers and preaching, however good and eloquent the preacher might be in other respects. No doubt it was in a similar way that Aquila and Priscilla were able to detect what was deficient in Apollos.

The Apostle Paul, in putting this question, was soon able to find out what was really lacking in the experience of these disciples. But it may help us better to understand this question if, in the first place, we look at it from the negative side; that is, that the Apostle did not ask, "Have ye repented and received remission of sins?" or "Have ye a knowledge of salvation through faith in Jesus as the Messiah?" but, "Have ye received the Holy Ghost since ye believed?" or "Did ye receive the Holy Ghost when ye believed?" Both imply that it was possible for them to have had a knowledge of salvation and remission of sins (*Luke* i. 77), through faith in Jesus as their Messiah, and yet not to have received the gift of the Holy Ghost.

If this was not possible, then the word *believed*, as addressed to them by the Apostle, was utterly void of meaning; neither does the Apostle give the slightest idea that because they had not received the gift of the Holy Ghost that, therefore, all their former faith as disciples of John had been a failure. Moreover, if they had been without a knowledge of salvation up to this occasion, the Apostle would have understood that it was quite out of place

to begin by introducing the subject of the Holy Spirit to the unconverted, but rather, like Philip the Evangelist, he would have first preached Christ unto them. This we may judge from his own statement upon his first entrance into Corinth, namely, "For I determined not to know anything among you save Jesus Christ and Him Crucified" (1 *Cor.* ii. 2). Yet strange to say that the class of teachers who hold most strongly that the disciples at Ephesus were not converted before Paul's visit, are the foremost to condemn evangelists and others if they do not first preach Christ before introducing the subject of the Holy Spirit to the unsaved. Furthermore, if it was correct that these disciples were not converted up to the time the Apostle made his appearance, then it would imply that Paul had power to dispense salvation by the laying on of his hands. But although Paul was not a whit behind the very chiefest Apostle, yet, like Peter and John, he never claimed to have possessed any such power.

The Apostle was fully aware that the greatest and most important gift for them to receive after having received remission of sins was the gift of the Holy Spirit. Up to this time, although many years after Pentecost, they had not so much as heard that there be any Holy Ghost, that is, with regard to His gift as the Promise of the Father. Not that we are to understand by this that the ministering of John and that of other Old Testament saints had been void of the ministry of the Spirit.

In divers forms and manner He had operated upon Old Testament saints from the very beginning.

Not only is it true that the Holy Spirit begins with man upon the very threshold of the spiritual life, but also upon the threshold of the natural life. Although, as it is clearly revealed, His operations after conversion are very different from what they were before this experience. This difference existed before Pentecost as well as afterwards; and we must admit, according to Scripture, that many Old Testament saints, in a sense, were indwelt by the Holy Spirit.

This is clearly set forth by the Apostle Peter, who, when speaking of the prophets, testified that "the Spirit of Christ was in them" (1 *Peter* i. 4). We also read that the Spirit was in Joshua, the son of Nun (*Num.* xxvii. 18). Likewise, Ezekiel testified of this and said, "The Spirit entered into me" (*Ezek.* iii. 24).

But not only did the Holy Spirit dwell within them in a small degree, but in many cases we read that they were *filled* with His presence. Bezaleel was *filled* with the Spirit of God (*Exod.* xxxi. 3). Joshua was *full* of the Spirit of Wisdom (*Deut.* xxxiv. 9). Micah testified, "But truly I am full of power by the Spirit of the Lord" (*Micah* iii. 8). Zacharias was *filled* with the Holy Ghost and prophesied (*Luke* i. 67); likewise his wife Elisabeth was *filled* with the Holy Ghost (*Luke* i. 41). Also of their son John the Baptist we read that he was *filled* with the Holy Ghost from his mother's

womb; and in various other forms was the Holy Spirit administered unto Old Testament saints and sinners.

We call attention to this because some of our brethren are constantly confounding the Spirit of Christ, given for our adoption and sonship, with the Pentecostal baptism. We were much grieved the other day in noticing an error of this kind in one of our well-known Christian magazines. The writer, when alluding to the believers' baptism with the gift of the Holy Spirit of Promise, says, "One without which they cannot believe at all."

Surely this is a great mistake, as it would imply that all who are sinners must wait for the Pentecostal baptism before they can believe or be converted.

One very distinguished writer, referring to the above error, says, "This modern tradition in confounding the Spirit of Christ in conversion with the Pentecostal baptism has brought down the Christian standard to the Mosaic dispensation."

The difference between having the Spirit in conversion, and the Pentecostal baptism, was made very clear and definite in a discourse, given by Canon Hay Aitkin, at St. John's, Keswick, which appeared in *The Christian*, during the Convention of July, 1902:—

"We turned our yearning gaze back to the Pentecostal hour. We thought of that baptism of power which rested upon the new-born Church. We noted the change between the feeble and frail disciples who had deserted the

person of their Lord, and the bold and stalwart men who stood before the rulers of their country without quailing. We said to ourselves, 'To what is all this due? Why were they so heroic and so successful?'

"Then we heard the clear voice of Paul asking the question of his contemporaries—and it occurred to us that it might be for us also—'Did ye receive the Holy Ghost when ye believed?' What did he imply?

"First of all, we gathered that this was an inquiry that he was in the habit of making. Then the question suggested that Paul would never have asked the question if this had been inevitable. He was anxious to know whether it had occurred in these cases.

"People had believed with their hearts to the saving of their souls, so that the Holy Ghost must have wrought His own work for regeneration; and yet Paul contemplates the possibility of their having failed to receive the Holy Ghost personally, as a living power dwelling in their hearts, consecrating the whole temple of their humanity.

"Paul could not be satisfied until that point was made quite sure; and God is teaching us at this time that we are not to be satisfied until it has been made sure in our experience. What Paul believed possible then, is more than ever a possibility to-day. We cannot say we have not so much as heard whether there be a Holy Ghost; but some of us wonder what it was that caused this strange revolution, this wonderful change. Some have got a little

further, and are asking if the same phenomena may not happen to-day, or, if not precisely the same, phenomena of an analogous character."

After the same manner, the Rev. Barclay F. Buxton, M.A., has testified, and says: "Even though you are saved, and have the Spirit, and are living in this dispensation, it does not prove that you are baptised with the Spirit. Those blessings are great, but this is greater. In dealing with our own experiences we are forced to the same conclusion, that the baptism of the Holy Ghost is to be sought for by those who are already saved, and is not identical with conversion. For we do not find that conversion brings to us the effects that the Lord promised should accompany a baptism of the Holy Ghost; so that the two must be distinct. There is not the purity, nor the glowing love and zeal, nor the victory over sin, nor the knowledge of God, nor the insight into His truth that is promised."

We may do well to keep in mind the fact, already mentioned, that the Apostle Peter affirms that "the Spirit of Christ" was in believers before Pentecost (1 *Peter* i. 11); whereas he does not say that the Promise of the Father was in them.

Likewise, the Apostle Paul testifies: "For they drank of that spiritual Rock which followed them, and that Rock was Christ." But he did not say that they had received the Holy Spirit of Promise. Had this been so, there would have been a breach of the Promise, seeing

that it was not to be fulfilled till after the glorification of Christ.

Both our Lord Jesus and His Apostles always spoke of the gift and coming of the Holy Spirit at Pentecost as quite distinct from all His former visitations.

The Rev. S. P. Jacobs says: "To confound the personal incoming of the Holy Spirit at Pentecost with His incoming, quickening, cleansing, guiding, and empowering operations before Pentecost is an error equal to confounding Christ's personal coming at Bethlehem with His ministrations under former dispensations (1 *Cor.* x. 4; *Ex.* iii. 2, 14, 19), and wonderful as are the foregoing operations of the Holy Spirit, they rank far below Pentecostal grace."

Dean Alford remarked: "The gift of the Spirit at and since the day of Pentecost has and is something totally distinct from anything before that time—a new and loftier dispensation."

For the purpose of helping to encourage all those who are true candidates for this Pentecostal experience, we wish to state very briefly here what we have explained more fully in a former work. (See "Covenant Promise of The Father.")

When reference is made to the Spirit given for our adoption or sonship, He is then designated the Spirit of Christ or the Spirit of His Son (*Rom.* viii. 2, 8, 9; *Gal.* iv. 6; 1 *Peter* i. 11); on the other hand, when reference is made to the Spirit as shed forth at Pentecost, He is then designated the Promise of the Father, the

Holy Spirit of Promise, the Gift of the Holy Ghost, the Baptism of the Holy Ghost, and the Comforter. (See *Luke* xxiv. 49; *John* xiv. 16; *Acts* i. 4, 5; ii. 23, 38, 39; *Gal.* iii. 14; *Eph.* i. 13).

Moreover, we read that the Father gives the Spirit of the Son for our adoption (*Gal.* iv. 6); on the other hand, Christ gives the Promise of the Father (*Acts* ii. 33; *Matt.* iii. 11; *Mark* i. 8; *Luke* iii. 16, 24, 49; *John* xv. 26). So that the baptism of the Holy Ghost is a gift received of the Father and shed forth upon us by the Son (*Acts* ii. 33).

When the title "The Spirit of Christ" is given to Him, it implies that "The Spirit of *Christ* is equivalent to the spiritual presence of Christ; the Spirit of the *Father* is equivalent to the spiritual presence of the Father; the Holy Spirit of *Promise* is equivalent to the spiritual presence of the Holy Spirit Himself."

Accordingly, Dr. Godet, and other teachers, who hold the notion that the Spirit of Christ, without which we are none of His, is equivalent to the Pentecostal baptism, greatly err.

Moses Stuart says, "The Apostle Paul saw and felt no inconsistency in speaking of the Spirit of God and of Christ in some respects distinct."

And this distinction is made very clear in *Rom.* viii. 9, 11. In *v.* 11 the Apostle says, "But if the Spirit of *Him* that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth

in you." But if this be not a different administration of the Spirit from *v.* 9, where the term is given the Spirit of Christ, then it would imply that the Spirit of Jesus raised up Jesus, which would be altogether out of harmony with the whole tenor of Scripture, which proves that it was the Spirit of the Father that raised up Christ from the dead.

Dr. Phillip says, "This distinction is not without a difference and without a cause." And we feel persuaded that, unless Christian teachers and others are led to see or admit this important distinction, they will be constantly confounding the work of the Spirit in regeneration with the Pentecostal baptism.

Moreover, the difference between having the Spirit to bear witness to our adoption and receiving the Power of the Holy Spirit coming upon us, which enables us to be witnesses unto Christ Jesus, is a distinction which is recognised by all sound theologians. The difference is seen in the effects produced in the one over the other: the former administration of the Spirit secures an internal evidence of our sonship and union with God and with Christ (*Rom.* viii. 16, 17); the latter gives power for an external purpose, to wit, that we may be successful witnesses of Christ to the outside world. Both our Lord and His Apostles made a clear distinction with reference to this truth. (Compare *Rom.* viii. 16, 17; *Gal.* iv. 6; 1 *John* v. 10; with *John* xv. 26; *Acts* i. 8; viii. 16; x. 44; xix. 2; *Titus* iii. 6).

With reference to this point, Dr. Steele has

stated: "When penitents are justified through faith in Jesus Christ they do not, in the Pauline sense, receive the Holy Ghost, that is, in the peculiar office of the Paraclete, though they may receive the *witness* of the Spirit."

The Rev. J. W. Hill affirmed: "The baptism of the Holy Ghost is an endowment of spiritual power over and above what is implied in the witness of the Spirit to sonship and adoption. If this be not true, then no believer ever had the witness of the Spirit to his sonship before Pentecost, because the gift of the Holy Ghost proper took place coetaneous with the glorification of Christ, which was the condition of the ushering in of the Spirit's dispensation. Who can believe that the whole Church, from Abel down, died without such assurance of the Spirit as was necessary to testify to this sonship."

The same truth has been established by Mr. Moody, Dr. Torrey, and many others, showing that the testimony of the Holy Spirit to Christ is quite different to His testimony to our sonship.

CHAPTER VIII.

"Have ye received the Holy Ghost since ye believed?" (*Acts* xix. 2).

"That we may know the things that are freely given to us of God (1 *Cor.* ii. 82).

THE disciples at Ephesus, up to the time of Paul's visit, were like too many, we fear, in the present day, that is, living experimentally on the wrong side of Pentecost. But it was not long after they came into contact with this Spirit-filled Apostle before they had the unspeakable joy of knowing what it was to be on the right side.

Many believers have testified that they knew when they received the gift of God's Son for life and salvation, just as well as they knew the time when they had not received Him. So, also, is it possible that we may know when we have received the gift of the Holy Spirit to equip us for service, just as certainly as we knew the time when we had not received Him.

There was no uncertain sound about this in Apostolic times. They were all filled with the Holy Ghost and knew it. Paul testified of this, and said, "Which He shed on us abundantly through Jesus Christ our Lord

(*Titus* iii. 6); and in his Epistle to the Corinthians, said, "We may know the things that are freely given to us of God" (1 *Cor.* ii. 12).

The late Charles Haddon Spurgeon testified on one occasion: "We know when we have received an electric shock, much more do we know when we have received the Holy Ghost. And if it had not been possible for these disciples at Ephesus to have known this, then the inspired Apostle would not have felt justified in making the inquiry in the manner he did. But we feel persuaded that this is a plain practical question for all time and for all places, and it is possible that our responsibility with regard to it is much greater than we have ever imagined. It's a question that demands an answer from us, and all others who are the professed followers of Jesus Christ, whether we are preachers or hearers. The question comes to one and all alike, and we cannot, like these disciples and others, plead that we are in ignorance about this truth, or that we have not so much as heard whether there be any Holy Ghost."

Therefore, we are responsible for receiving this gift as a present living reality in our everyday experience. It is not necessary, however, that we should expect some great rapture in order to believe that we have received. God has His own way of making known to us the truth with regard to our reception of the Holy Ghost. This knowledge is revealed sometimes in a way and manner we least expect. It is often so in conversion.

The most important time in any man's experience, since the fall of Adam, is the moment when he passes from death into life. This is a time that creates more joy and interest in the presence of God and His holy angels than anything else. So real and definite is this great change, that tens of thousands can well remember the moment when, and the very spot where, it took place, and straightway have commenced to shout and sing:

"'Tis done, the great transaction now is done."

Yet there are many others who, notwithstanding, are true Christians, that cannot in the same way call to mind just the hour or the day when they were born again. Nevertheless, the assurance and evidences in many cases grew very rapidly upon them.

In like manner, Christian believers do not all receive the Pentecostal baptism alike, that is to say, as far as the feeling or manifestation is concerned. Many can point to the time and place when the Holy Spirit fell upon them, and the event, through the abundance of the revelation, so stamped itself upon them that they can never forget it. While with others the joy of the assurance of this abundant grace has not come upon them so suddenly, yet if these remain faithful "they shall be changed into the same image from glory unto glory, even as by the Spirit of the Lord."

We may also reckon upon this, that where the Pentecostal baptism is fully received as

in Apostolic days the Church and the world will soon know it.

The fulfilment of this promise was not intended for isolated cases only, but also for whole collective bodies of believers; as was the case with the one hundred and twenty in the upper room at Jerusalem (*Acts* i. 15); likewise in *Acts* iv., where it appeared that a multitude of them were assembled, and we read, "They were all filled with the Holy Ghost" (*Acts* iv. 31, 32). It was on this wise in the City of Samaria, and not just a few odd cases.

In like manner, the gift was bestowed upon the Gentiles assembled in the house of Cornelius: "While Peter yet spake these *words* the Holy Ghost fell on *all* them which heard the '*Word*'" (*Acts* x. 44). And so, also, was it the case in Ephesus. This important question, "Have ye received the Holy Ghost since ye believed?" was put to those who represented the Church, as it is written: "And when Paul had laid his hands upon *them*, the Holy Ghost came on *them*" (*Acts* xix. 6).

And on every occasion where the Church received the fulness of this Pentecostal baptism, it soon caused the desert to blossom like the rose. It also created a missionary spirit, and caused the truth to spread so rapidly, that they were soon charged with having "filled all Jerusalem with their doctrine." And the effect of the bestowment of this gift upon the Church before us is just as marked, although in this case the disciples were but a few in number;

yet it made quite a new departure, and gave such a mighty impetus to the preaching of the Gospel that within a short time Ephesus, which was considered one of the most wicked and superstitious cities in the known world, was in a condition to receive one of the grandest Epistles that can be found in the whole of the New Testament; whereas, up to the time of Paul's visit, it appears that the Church had made little or no progress. Had they not received the gift of the Holy Ghost, Ephesus would never have been known as a spiritual centre.

Dr. Woods Smyth, in a very important pamphlet he has published, entitled "A Revival Call to the Churches," testified that: "Had the ministry of the Spirit been permitted to continue on the same lines and according to the progress made in the first century after Pentecost, the world long since would have been regenerated."

Nothing short of the overflowing rivers, which is only made real to the souls of those who receive this Pentecostal baptism, will be sufficient to stem the tide of worldliness which is flooding many of our churches to-day.

"Keep filling, Lord, till Rivers overflow—
Till all the riches of 'Thy grace' I know.
Till Heaven has dawned, and chased away earth's night,
And Grace has led to Glory, Faith to Sight."

Where this gift is fully received, as a natural consequence there will be some sign or evidences of this experience. The baptism and filling of the Holy Spirit brings an increase of love,

ERRATA.

Page 35, lines 23 and 25, quotation marks should have been omitted.
,, 53, line 10, *for* "138" *read* "128."
,, 59, ,, 29, *for* "Had not Apostles" *read* "Had they not."
,, 95, ,, 25, *for* "of" *read* "at."
,, 112, ,, 34, *for* "renewing" *read* "receiving."
,, 122, ,, 34, *for* "are" *read* "the."

joy, wisdom, liberty, and power, and hopefulness for a dying world, and, as in Apostolic times, it will be accompanied with a spirit of prevailing prayer for the salvation of sinners.

Not that in every case the results will be exactly alike. It was not so with the Apostles and early Christians. No doubt Stephen was as much filled with the Spirit as were the Apostles, but it is possible that he got more stones than souls.

However, there will be signs following, and often glorious results, although, in some cases, we may not be permitted to see them. If full of the Holy Ghost we shall be able, as expressed by a Spirit-baptised minister, "To teach and preach as though angels crowded the pulpit stairs and railings, waiting to carry the glad tidings home of the conversion of sinners."

Different reasons may be suggested as to why many in the present day do not come into this experience, and it may be well to mention that one great drawback in this direction is the fact that not a few Christians, like the disciples at Ephesus, have not so much as heard that there be any Holy Ghost, or, having heard, they have understood little or nothing about the great purpose for which this Promise was fulfilled.

The Rev. John Bates remarked on one occasion that, after examining 1,000 illustrations for preachers, he did not find one on the work of the Holy Spirit; and, out of 6,000 outlines of sermons, he found only eight on the Holy Spirit. He further states that, after examining four

new volumes of sermons, he did not find one on the work of the Holy Spirit, although the latter author was considered a very eminent evangelistic minister.

The following letter to the Editor of "Pentecostal Power" points out to some extent the failure caused through want of recognition of the Holy Spirit and His work in preaching the Gospel. The writer asks :—

"Is it a sign of the times that so little reference is made to the Holy Spirit in the sermons of many of our most popular, Evangelical, as well as High Church and Broad Church, clergy nowadays? I have heard many eloquent and pathetic and practical sermons, in which the hearers were told to believe in Christ and perform certain Christian duties and practise certain Christian virtues; but, alas! the utter spiritual incapacity for this Christian life was not so much as assumed, and much less named and enforced.

"This, a working man once observed to me, after hearing a sermon from an eloquent Protestant clergyman. This working man said: 'We were told to believe and do this and that, but I have tried hard many a time to do these things, and *I could not do them*, because they were against the grain, and it was a dead failure until I read in the Bible about the power and help of the Holy Ghost. Then I said to myself, "I see I must get the help of the Holy Ghost," and so I prayed to God earnestly and every day, and specially when I was going to the House of God and when I was there;

and before long, somehow, I felt like a man frozen warming himself by the fire, and a tired man enabled to run up the hills, and none the worse, but the better, when he got to the top and felt the fresh air and saw the beautiful prospect. And says I to myself, "'This is, I reckon, the help and power of the Holy Ghost.'" And I was so happy, and went on believing more and more, and feeling more and more ease and readiness for my Christian duty, and work, and suffering.'"

CHAPTER IX.

"Is the spirit of the Lord straitened?" (*Mic.* ii. 7).

PERHAPS one great reason why so many in our congregations do not receive the gift of the Holy Spirit is, because of the narrow views which many, even among preachers and teachers, entertain with regard to the Omnipresence and Personality of the Holy Spirit.

It is our firm conviction that, if Satan cannot succeed in tempting some Christians to deny His Personality altogether, the next thing he will try to do, is to tempt them to form some very limited idea both of His Personality and operations, so that in the end they only think of Him as a Person somewhat like unto themselves. But all such human methods or reasoning in trying to shape or liken His Personality are forbidden.

One distinguished writer has said, "Because of our having bodies, and because Christ having had a body, we are accustomed to associate personality with a physical body. This habit of thought associates form, location, size, etc., with person, but there are qualities of matter that do not apply to spirit; on the contrary, personality is essentially a quality of spirit,

and does not apply to matter. The real person is not an organism, but may operate through an organism."

Notwithstanding this, many will measure and limit the Personality of the Holy Spirit until they imagine that if He be received on one occasion, His Presence cannot be received any more. These puny ideas of His Personality are such as would imply that, when they have received Him, henceforth the residue, or supply of the Spirit, is with them instead of with the Lord. Such a thought would make it impossible for any other beside themselves to receive Him. But we may as well try to measure the ocean with a yard-stick, or drain it dry with a thimble, as to try and measure the Personality or operations of the Holy Spirit.

Different figures are used in Scripture to illustrate His personality, such as water, wind, breath, oil; but He can come to us from the four winds of Heaven and can fill all Heaven and earth with His presence; or He can come to us like the great ocean, and fill and flood a thousand million souls as well as one. He is well able to visit our souls, and all others, as many times as our needs require. He can dwell within us, tabernacle upon us, and at the same time flow out of us as "Rivers of Living Water" (*John* vii. 37; *Luke* xxiv. 49; *Acts* xviii.; 1 *Peter* iv. 12).

Any man may be able to look up into the face of Heaven and praise God that he has a whole sun to himself, and yet this does not

prevent a thousand millions of others from enjoying the same privilege.

We will supply the following simple, but true, story, because it may help to illustrate this truth :—

" A little girl by the name of Mary, in company with her parents, attended a Methodist Class Meeting. She appeared to be very much interested in hearing them tell their experience. On returning home, as soon as she got an opportunity, she said—

" ' Mamma ! '

" ' Yes, dear ? '

" ' You said in the class meeting that Jesus was dwelling in your heart, and papa said that Jesus was dwelling in his heart, and Uncle John said that Jesus was dwelling in his heart. Is there three Jesus's, mamma ? '

" The mother felt rather at a loss for a moment to give the child a direct answer, and lifting her heart to God she just breathed a prayer ; presently, a happy thought struck her. In her backyard she had a number of vessels, or water pots, filled with water, and at that moment the sun was shining upon them beautifully. Turning to her little daughter, she said—

" ' Mary, if you will just look into those water pots you will see a sun in every one of them.'

" Little Mary did as her mother wished her, and, after looking in them all, exclaimed—

" ' Oh, mother, so there is ! There is a sun in every one of them.'

" ' Yes, my dear,' said the mother, ' but it

is not that there be a lot of suns. The same sun fills all the water pots that are open to it; neither is it that there are a lot of Jesus's, but, like the sun, the same Jesus will fill all hearts that are open to Him.'

"'Oh, I see now, mamma,' said Mary, 'then, if I open my heart to Jesus He will fill it, just as well as that sun fills all those pots that are open to it.'"

The same truth applies to the indwelling presence of the Holy Spirit. Can we imagine that the Eternal Spirit is more straitened than our sun in the heavens? It is written, "For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

So that we may have this treasure, or the indwelling presence of the Holy Spirit, in earthen *vessels*, and not just *one* vessel (*2 Cor.* iv. 6).

Others straiten the Holy Spirit by limiting His administrations, or baptism, to Apostolic times, and inform us that the fulfilment of this Promise was called a baptism of Pentecost, because He was given on that occasion to form the Church. But, surely, the manifestation of His presence and power in baptising the disciples and in saving the multitude on that one day would not prevent Him from fulfilling the same office on other occasions when, or where, required? Pentecost represented but a small portion of the Church.

We are persuaded that the millions of Christ's

followers to-day, to say nothing of past generations, require to be brought into touch with Him in order to receive this experience just as much as did the early disciples.

The universality of this glorious Promise is fully explained by the Apostle Peter when he testified, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call" (*Acts* ii. 39); and according to the teaching of the Book of Acts, the gift of the Holy Spirit received by the Samaritans (*Acts* viii. 17), and Cornelius's household, and the elders at Ephesus (*Acts* xix. 2) was of the same nature as the gift received by the Apostles at Jerusalem. The manifestations might have differed to some extent, but the gift was exactly the same; and the Promise then given remains the same, just as full and as gracious as ever, and shall remain so to the end of this dispensation, however much His gifts or manifestations may differ.

Moreover, the Lord Jesus remains the same in relation to His Divinely-appointed office as the Baptiser of His people. John the Baptist testified that Jesus should baptise His disciples with the Holy Ghost and with fire; and the title was accepted by our Lord. As far as we have knowledge, He has never ceased to fulfil this office since His exaltation at His Father's right hand; just as certainly as that the Holy Spirit has never ceased to apply the virtue of the Atonement to every repenting, returning sinner, so, likewise, our Lord Jesus has never

ceased to fufil his office as the Baptiser of His people, that is, provided they have first complied with the conditions laid down for the remission of sims (*Acts* ii. 38; see also *Matt.* iii. 11; *Mark* i. 8; *Luke* iii. 16; *John* vii. 38; *Acts* i. 5).

Others again straiten the Holy Spirit through their lack of faith in His Almighty power to cope with abounding iniquity. It is sadly true that iniquity abounds on every hand —indifference, unbelief, drink, Sabbath-breaking, lawlessness, and all kinds of vice and crime; and even children in many cases are far more versed in swearing than they are in the Scriptures. Besides the spirit of worldliness which is filling the Church, as well as the hearts of the ungodly, because of which, as testified by our Saviour, "The love of many shall wax cold," yet if it were possible for things to be ten thousand times worse than they are, even then, praise God! there is a hopeful side, especially when we remember that the Spirit of the Lord is not straitened for want of power to awaken dead souls, and to save under the most unlikely circumstances. Relying upon His Omnipotent might, we shall have power to go forth to conquer sin and Satan, knowing that nothing is too hard for the Almighty. Could there ever have been a case more hopeless or a sight more distracting than the Valley of *Dry* Bones? Yet the blessed Holy Spirit was equal to the occasion. And so with Him we may be able to face the present, and all future, difficulties. "To whom then will ye

liken Me, or shall I be equal? saith the Holy One." "He giveth power to the faint, and to them that have no might He increaseth strength" (*Isa.* xl. 25, 29).

Neither is the Holy Spirit straitened with regard to His ministry of grace. Though He has supplied thousands of millions of souls, He has still infinite resources to draw upon. He is not straitened for love, and joy, and peace, and comfort, and wisdom, and guidance, as well as regenerating, sanctifying, and glorifying grace. His resources in Christ Jesus are exhaustless, "enough for each, enough for all; enough for evermore."

We must admit that there is something beyond the mere necessity of the infant Church in the wonderful outpouring of the Holy Spirit which came to pass according to the prophecy of Joel. This is no transitory promise. Blessed be God! there is provision enough in it for all time, for all worlds, and for all circumstances, as well as for each individual. Therefore, we should consider Pentecost as a glorious pledge or earnest of future blessing.

Those who straiten or limit the Holy Ghost, not only limit all the blessings of the New Covenant, but in doing so they limit all His attributes, His administrations, gifts, and operations. Paul the Apostle saw the great loss that came to the Church at Corinth by allowing themselves to become narrow and straitened in their Christian experience; therefore, he exclaimed, "O ye Corinthians, our mouth is opened unto you, our heart is

enlarged; ye are not straitened in us, but ye are straitened in your own bowels. Now for recompense in the same, I speak as unto my children, be ye also enlarged" (*2 Cor.* vi. 11–13).

CHAPTER X.

"Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord" (1 *Cor.* xii. 4, 5).

"Where the Spirit of the Lord is there is liberty" (2 *Cor.* iii. 17).

IT is quite possible that if Christians would but study more carefully the divers operations and manifestations of the Holy Spirit, they would be far more ready to admit the possibility that the Pentecostal baptism is quite a distinct experience from our receiving the Spirit of Life in Christ Jesus, without which we are none of His.

Paul expresses a desire that the young Christians at Corinth should not be ignorant of the gifts of the Spirit, which would imply that there was a danger in that direction. However that might have been in Paul's day, such is the case to a very great extent in the present day.

That style of preaching which makes the least demand upon the thinking capacity of the hearers is the most appreciated. Unless the truth is watered down and made ready to hand, it is not very acceptable to many, and because of this, we have not only to contend

with worldly indifference, but also a great amount of *religious* indifference. This is admitted to be the case with a great number of so-called Christians in many of our churches. Many that have no desire to think and to search out the truth for themselves, turn away their ears from such as desire to be faithful in administering the truth unto them; and the result is that often those ministers that are the most loyal to the truth, and that labour hard to nourish their flocks, receive little or no encouragement, especially from the above class of hearers.

But we have cause to believe that the Pentecostal baptism has been greatly hindered by a kind of spiritual bondage, that many have allowed themselves to get into, with regard to certain terms or expressions used to designate this gift. We have known some professing Christians who have appeared to be bound as it were hand and foot with a chain of negatives, forged in some cases, we fear, by their own prejudice.

The following are a few of the statements we have heard on different occasions expressed by preachers and teachers in various religious gatherings when addressing Christians :—

1. Not to pray for the Spirit to descend upon them.
2. Not to pray for a fresh anointing of the Spirit.
3. Not to pray for a baptism of the Spirit.
4. Not to pray for more of the Spirit.
5. Not to expect a second blessing. This

idea they have succeeded in "sweeping away" entirely.

6. Not to pray or ask for blessings, or *It*; but for *Himself* only.

7. Not to pray or ask at all for the Holy Spirit.

And by the time they had got through their long list of negatives, there was hardly a crumb of blessing left for poor hungry souls to feed upon, or scarcely a term by which their hearers were able to express themselves in prayer to God for the special grace they so much need, and were tempted to think that if they opened their lips in prayer at all they would become offenders for a word.

We are reminded of a case of a Christian brother who was a sort of Father Damper. When engaged in prayer during a series of revival meetings, he spent most of his time in prescribing to God how the blessing should come, that it must come like the silent dew or not at all. A broad-hearted Christian, whose patience had been tried to its utmost limit, at last rose to his feet and exclaimed, "Oh, Lord, take no notice of that brother's prayer; let it come anyhow, if it's in bucketsfull!"

But while the class of teachers referred to have been straitening and trimming until they have made this "exceeding great and precious promise" to appear exceeding small, some poor yet converted navvies, tinkers, and gipsies have gone right down before God, letting their souls out in prayer that they may be baptised with the Holy Ghost and with fire,

and have straightaway received what they have asked for. True it is that "God hath hid these things from the wise and the prudent and revealed them unto babes."

It is only right and reasonable that the question should be asked, "Why raise objections to Christians praying for the Holy Spirit to *descend upon them?*"

We are inclined to believe that the same people who disapprove of the above form of prayer, would object just as strongly if they heard their fellow Christians pray the other way about, namely, for the Spirit to ascend on them, or to come up on them. D. L. Moody, when referring to the above prayer, said: "I believe, if we understand it properly, this prayer is perfectly right. But if we are praying for the Holy Spirit to come out of Heaven down to the earth again, that is wrong; because He is already here." All who have any knowledge of New Testament Scripture understand that the Holy Spirit came down at Pentecost to *abide* with us; yet this does not imply that He is thereby straitened so that His presence cannot be above us—in Heaven as well as on earth and in His Church at the same time. In presence or existence the Holy Spirit is not limited to time or space. "De Spiritu Sancto" says: "He who so argues as to make any person of the Deity absent, blunders, and he blunders also who makes the Three Persons of the blessed Trinity present below us, in the same sense or effect."

Bearing on the same point, the Rev. S. P.

Jacobs says: "It is quite appropriate to pray for the Spirit to be poured out upon us, as in the Church ritual. 'The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God.' This usage has the support of Scripture. Many months after Pentecost the Holy Ghost fell on them (Cornelius' house), as on us at the beginning (*Acts* xi. 15). So of the Samaritans (*Acts* viii. 16) and Ephesian elders (*Acts* xix. 2)."

Why object to the prayer for a *fresh* anointing of the Spirit? If David prayed in his day under the old dispensation, "Anoint me with fresh oil," then surely now, since the Spirit has been given without measure (R.V., *John* iii. 34), we are justified in offering such a prayer, especially as we are encouraged by Scripture to do so; as in *Gal.* iii. 5; R.V. *Phill.* xi. 19; 2 *Cor.* iv. 16.

For the same reason we are fully justified in praying for more of the Holy Spirit. Elisha prayed for "a double portion" of the Spirit, and if he could get his prayer answered that way, in the old dispensation, surely we may expect to in this the dispensation of the Holy Ghost! Those who hold the notion that it is wrong to pray for *more* of the Spirit are, as a rule, such as entertain the idea that, having once received the Holy Spirit, His presence or personality is pent up within them, so that in future they have only a further development of His presence within, and not a further supply of His presence from without.

Was the descent of the Holy Spirit, we ask,

upon the person of our Lord Jesus, in the record given by John (i. 32), to be considered as only a further development of His presence within? Or again, as in the case of the disciples in *Acts* iv. 31, are we to understand that it meant *nothing* more than a development of the measure of the Spirit they already possessed, seeing that in each case the indwelling presence of the Holy Spirit had already been experienced by them?

This mode of reasoning is not only a grievous limiting of the "*Holy One*," but, as we have noticed already, it implies that the residue of the Spirit is within us, instead of the Almighty One. Is it not utter folly on our part to suppose this?

It is a mistake to suppose that the Eternal Omnipotent Spirit, who fills all heaven and earth with His Presence, and whose Administrations and Operations are boundless, can be bound up in our small capacity, so that after our having received a fulfilment of the Promise, He is unable to furnish our souls with any further supply from without: not that we can be too much engaged in *stirring up the gift that is already within us*. There is a danger lest we should fail to recognise the fact that we who are Christians are already the temple of the Holy Ghost, which is in us (1 *Cor.* vi. 19). At the same time we may do well to remember that while the Promise of the Holy Spirit was fulfilled on the day of Pentecost, He was not thereby exhausted.

Again, with regard to our praying for a baptism of the Spirit, we have already stated

that we are quite justified in so doing, especially where this gift has not yet been received. And then, if we have received, we need not feel in any bondage in the matter, inasmuch as there is no Scripture to forbid it, but everything to encourage freedom and liberty where the heart is pure and the motive right. God will never condemn us for asking or expecting too much of His Holy Spirit.

Then, as to the statement that it is not right to expect to receive a second blessing. The reason given by many why they object to the term "*second* blessing," is because, according to their view, God does nothing by halves; but, after a moment's consideration, it will be seen that the above theory will not hold good. For instance, in the matter of creation, all *true* Christian scientists acknowledge that there is a decided difference between the creation of matter and its formation. Then again, in the vegetable world, as stated by our Lord, "First the blade, then the ear, then the full corn in the ear." We notice, also, with regard to Jewish history, there is a similar distinction: Egypt, the Wilderness, and Canaan.

Our Lord likewise taught the same lesson with respect to some of the miracles He wrought, as when He spat on the clay and anointed the eyes of the man that was blind: "First, he saw men as trees walking; secondly, he saw every man clearly" (*Mark* viii. 24, 25). We notice, also, that the same truth is clearly revealed with reference to spiritual experience, as in the case of Ezekiel's prophecy in the

Valley of Dry Bones (*Ezek.* xxxvii). First there was a noise, a shaking, bones came together, sinews and flesh came upon them, and the skin covered them above; *but there was no breath in them.* But when he prophesied the second time, as he was commanded, "*the breath came into them, and they lived,* and stood upon their feet, an exceeding great army." It will be seen, in this case, that God did not accomplish everything at the one fiat of His will.

Look again at the experience of Isaiah, in chapter vi. 5–7. It is evident that before this occasion Isaiah was a prophet of the Lord and a preacher of righteousness, and honoured as such among the people.

This truth is so fully established in the Scriptures, especially in the different Epistles, that for want of space we are compelled to postpone much that we would like to have supplied in these pages. It is not, however, the multitude of passages which prove a subject of this kind; one or two explicit declarations of Scripture just as fully establish this point as they do other important subjects, and, we believe, will prove just as satisfactory to all unprejudiced minds or to such as are open to conviction. It will be seen that the writer has not encouraged the idea of long intervals between conversion and the Spirit-filled life. This might be greatly avoided if converts were better instructed.

President Finney and some we have known, like Paul the Apostle, received this baptism almost immediately after they were converted

(*Acts* ix.; xxii. 16); while a host of others, such as have been already referred to, have testified to having received the fulfilment of this gift some considerable time afterward; and, when such is the case, it does not much matter whether it is called a "second benefit," "second blessing," or "the filling of the Spirit," so long as the blessing received is a reality. We are persuaded that if our dear brethren had only considered what multitudes there are who still witness to the enjoyment of a second blessing, they might hesitate a little with regard to the gigantic undertaking before attempting to sweep it away; but, praise God! the truth remains firmer than the everlasting hills.

Neither does the term "second blessing" imply that we may not receive any further blessing. We are welcome to all the blessings of the New Covenant. Nor need we feel in any bondage about asking for blessings, provided we have already received Him. According as it is written in *Mal.* iii. 10, when conditions are complied with, the Lord has promised to open the windows of Heaven and to pour out a blessing that there shall not be room enough to receive it. Again, in *Gal.* iii. 4, that the *blessing* of Abraham might come on the Gentiles through Jesus Christ. Dr. Carradine testified, as appeared in the *South African Pioneer*, that he had received the hundreth or thousandth blessing, when as yet he had not obtained what is properly called the "*second blessing*" (See *Rom.* viii. 32).

CHAPTER XI.

"If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him" (*Luke* xi. 13).

PERHAPS no form of doctrine has done more harm to the Church of God in keeping souls out of blessing than that which prohibits our praying or asking at all for the Holy Spirit. Already this kind of teaching has had a very serious effect upon many earnest seekers after the truth. Though we are not at all inclined to pessimistic notions, we are convinced that the doctrine which discourages Christians from praying at all for the Holy Spirit is doing more injury to the cause of Christ than much open professed infidelity.

We are truly sorry to find that this erroneous teaching has been accepted by the author of the book referred to.

One reason, given on page 109, why we should not pray for the Holy Spirit is because the writer says, "It is a purely dispensational and Jewish statement."

Such interpretations as these throw a reflection upon the wisdom and prudence of Jesus and His Apostles. Have we not read

that the Apostles prayed for the Samaritans that they might receive the Holy Ghost? Also, in *Acts* iv. 31, it is written, "When they had prayed, the place was shakened where they were assembled together, and they were all filled with the Holy Ghost," and in each of these cases it was *after* Pentecost. Again, in *Eph.* i. 17 and iii. 16; *Phill.* i. 19; *Col.* i. 11 all these passages are associated with prayer for the Holy Spirit and His attribute of power.

Says Dr. Torrey: "Against all inference is this clear teaching of the Word, by precept and example, that the Holy Spirit is given in answer to prayer. It was so at Pentecost; it has been so since. Those whom I have met, who give most evidence of the Spirit's presence and power in their life and work, believe in praying for the Holy Ghost." Furthermore, he has stated: "It has been well said, on this point, that God has already given Christ to the world (*John* iii. 16), but that each individual must appropriate Him by a personal act to get the personal advantage of the gift, and so must each individual personally appropriate God's gift of the Holy Spirit to get the personal advantage of it."

The second reason, given on page 172 of Mr. Morgan's work, why we should not pray for the Holy Spirit, is that "The Spirit is never given in answer to human asking."

If such a statement as this be accepted as correct, it would, in the first place, imply that our Lord's instruction to His disciples, in *Luke* xi. 13, was altogether unsound and mis-

leading. In the second place, it would imply that, on the same grounds, we may expect to be denied all blessings, whether temporal or spiritual, seeing that we are all human, and, therefore, all would be human asking. Against all such reasoning our Lord's teaching and expressions with regard to prayer are all-embracing and comprehensive, including every promise, even the exceeding great and precious Promise of the Holy Spirit, as when He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (*Mark* xi. 24; *Matt.* vii. 8; *Luke* xi. 9). Then, with reference to their praying after He had taken His departure, they were encouraged to ask just as largely. (Compare *John* xiv. 13, 14 with *John* xvi. 23.)

If we fully consider God's abundant willingness to give, and the many reasons we have why we should pray for the Holy Spirit, we shall feel that we need to pray for forgiveness for our little asking, as well as to seek pardon for our asking amiss. Either it is true that the Holy Spirit is had for the asking or He is not, and who dare be responsible for discouraging any longing, thirsting souls in praying for the Holy Spirit, especially when the conditions are complied with for the receiving of this gift? Yet this is what very much of the present-day teaching amounts to.

We are sorry to have to confess that several of the popular works on this subject which have come under our notice of late, have

contained some very discouraging remarks on *Luke* xi. 13, with regard to praying for the gift of the Holy Spirit. It seems strange to think that this, one of the most encouraging statements of our Lord Jesus with respect to the privilege of prayer in this direction, should be so misrepresented "*by the traditions of men*," that to accept their interpretations of it would be one of the saddest things under Heaven. Wherever the Church of God embraces the notion that it is wrong to pray for the Holy Spirit it at once closes the door against the enjoyment of a personal Pentecost to all sincere seekers.

Quoting from the same author, on page 172. The writer says: "On the same ground (human asking) *it is not right that Christians should profess to be waiting for the baptism of the Spirit. The words, 'Tarry . . . until ye be clothed with power from on high'* (*Luke* xxiv. 49), *have no application to new-born souls at all.*"

Then to whom do they apply, we ask, if not to Christians, especially when it has been so clearly stated by our Lord Himself that this gift cannot be received by the world?

Very much to the same point, we noticed a statement made by another writer, whose work has had a very wide circulation; to wit, that "Our deceitful natural hearts are all too quick to take refuge in prayer and waiting to receive."

We have no doubt, as it has been expressed by Dr. Steele, "there is much energy wasted in asking for the fulness of the Spirit, which ought to be expended in simply renewing."

But the Christians we have known to spend much time in prayer in waiting upon God for the baptisms of the Spirit are not to be found among the class described as "deceitful, natural, or fleshly." These kind of Christians do not care to pray much or to wait long for the Pentecostal baptism. They have neither the taste nor the capacity for this.

Yet another author has stated that "Those who pray much do not accomplish much." But the written Word of God proves quite the opposite; to wit, that "the effectual fervent prayer of a righteous man availeth much in its working" (R.V., *James* v. 16), and the history of Spirit-filled saints has fully established this truth.

Can we much wonder, after statements of this kind, uttered sometimes almost as heedlessly from the pulpit as the press, that the numbers attending prayer meetings in many of our churches can be counted almost on our fingers, even in some cases where the roll of membership has numbered four and five hundred? Oh! when will our brethren in the ministry, many of whom are otherwise gifted and useful, seek to be delivered from these narrow Antinomian views, with regard to the unspeakable privilege of prayer, as well as the Holy Spirit's agency?

How different to all this are the God-inspiring views of such men as the late Finney and Caughey, Asa Mahan, Bishop Taylor, and Fletcher, Smith, Andrew Murray, and many others, who have been instrumental in building

up the Church of God and in winning thousands of souls to Jesus Christ! Such men have been spiritually enlarged, have made room for God; and where this is the case Christians soon lose their narrow views with regard to spiritual operations and cease to limit the Holy One of Israel.

Speaking of the Apostles' willingness to obey our Lord's command to tarry, Mr. D. L. Moody said: "If they had been like a good many now, they would have said, 'We have enough now; we are not going to tarry; we are going to work.' Some people seem to think they are losing time if they wait on God for His power, and so go to work, without unction. They are working without any anointing, they are working without any power."

With reference to the text we have chosen, the late Rev. C. H. Spurgeon, comparing it with that in *Matt.* vii. 11, says: "Is it not clear then that the Holy Spirit is equivalent for all 'good things,' and that, in fact, when the Lord gives us the Holy Spirit, He gives all good things. What a comprehensive prayer then is the prayer for the Spirit of God?"

Reader Harris, K.C., in his book, "When He is Come," says: "What a wonderful and all-embracing character there is in prayer for the Spirit; praying for and receiving the Spirit includes all the believer's needs. Get filled with the Holy Ghost, and everything else follows."

Cecil says of those who pray as they ought:

"God denies them nothing, but with a design to give them a greater good."

To say the least, until the bulk of the members of our different congregations show they have as much appreciation for the prayer meetings as they do for the other services in connection with the Church, we may never expect to see any very extensive revival of religion; and, before we can hope for improvement in this direction, precept and example must be set by the ministers. Nothing is more encouraging to the Christian's ministry of intercession than the fact that the Holy Spirit can bring about direct answers to prayer, even under the most adverse circumstances, distance being no consideration. It has often come to pass that godless persons have been suddenly awakened and truly converted in answer to the prayers of friends, living in some cases thousands of miles distant from those for whom they were praying.

A well-known Christian lady felt it laid upon her heart to ask for the prayers of God's people on behalf of an unsaved son then in India. A few Christians prayed very definitely and earnestly to God for his salvation, and got the assurance that their prayers were answered. A little while later, and that dear mother received a letter conveying the glad news of her son's conversion; and, when dates were compared, it was found that his awakening took place about the same time that prayer was being offered on his behalf.

The writer can well recollect one special

occasion, when conducting a mission in a very needy district in London, when circumstances were anything but favourable. It was difficult to make a good spiritual impression, until, just as the time had arrived for giving the address, the Spirit of the Lord suddenly came upon the meeting, and immediately the atmosphere of the whole place was changed in a most remarkable manner, and the presence of the Lord rested mightily upon us all through that service. We hardly knew how to account for such a gracious visitation, until, a few weeks later, we learned that a company of devoted Christians, about one hundred and twenty miles from us, had met together that same hour for the special purpose of praying that the Lord would abundantly pour out His Spirit upon our gathering.

Again and again, with many others, we have proved what a difference it has made in the influence and spiritual atmosphere of Christian life and service whenever and wherever the Holy Spirit is honoured and relied upon. And it is impossible for us to hold fellowship with the Holy Spirit unless we seek His presence and ask His assistance in our prayers. Therefore, what a sad mistake we make when we pass over these glorious truths with respect to the privilege of prayer, and treat them as belonging to some other dispensation ; through such human limitations many have put these blessed promises quite out of the sphere of their own personal enjoyment.

We were told the other day, on good authority, of a Christian brother who had been so deluded

by Satan as to look upon most of the promises of God's blessed Word as belonging to some other dispensation; that, when he came to die, he was in complete darkness, not having left a promise to comfort his poor dying soul.

The Apostle Peter reminds us that no Scripture is of any special or private interpretation. Not but what there are dispensational truths; but, at the same time, whatever truth or promise may be applied by the Holy Spirit to our souls, or that may be the means of blessing to our individual experience, it is our duty to hold fast to it. We feel convinced that only Eternity will be able to reveal the loss which the Kingdom of God has sustained through the mistake of a great number who make a constant practice of handing over the exceeding great and precious promises in a sort of wholesale manner, as belonging only to some other dispensation; or their interpretation of them is of such a nature that souls who are weak in the faith are often discouraged from attempting to appropriate them for their own personal experience.

CHAPTER XII.

"Ye are My witnesses, saith the Lord."
"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus (*Phil.* vi.).

In his Epistle to Timothy, a young minister in the Gospel, Paul says that he, Timothy, "Professed a good profession before many witnesses."

A right acknowledgment of the heart's experience and of God's goodness in answer to prayers is the duty of all true Christians. The experience of the heart and the confession of the mouth are closely connected and must go together (see *Rom.* x. 10: "Out of the abundance of the heart the mouth speaketh"). And we claim that a clear testimony should be given of the Pentecostal baptism, as well as of the blessing of justification by faith.

Paul bore witness to this when, in his Epistle to Titus, he says, "Which He shed on us abundantly through Jesus Christ our Saviour." But this testimony is not to be given in a careless or indiscriminate manner. Unless we are careful, this duty, like all other Christian duties, may be abused. As has been well remarked by a Spirit-filled minister, whom it was the

writer's privilege to hear: "Great modesty, great humility, and great prudence are necessary in our profession. There may be seasons when the profession would be ill-timed; there may be company in which it would be out of place."

Whatever our attainments may be, or whatever our enjoyments, let all be ascribed to the grace of God; let self be lost sight of; let only Christ be exalted. It is not what we have done, but what *Christ* has done that must be prominent.

An example of this is seen in a testimony from Canon Aitken, which appeared in the quarterly paper, *Pentecostal Power* :—

"I trust I am quite eager to confess God's wonderful goodness to me, yet I have the greatest shrinking from speaking of my own experience, lest one should be guilty of any kind of exaggeration, or should seem to be posing as in any way a special favourite of Heaven. This much I shall permit myself to say, that the Keswick Convention of 1900 was a time of very great blessing to me. On that ever to be remembered Thursday night, it seemed as if the place were filled with the power of the Holy Ghost, and as if He were searching us all, as to how far we had availed ourselves of Him. Mr. Inwood was the speaker, and every sentence seemed to tell. It was a season of overwhelming humiliation, as the speaker pressed home the thought that it was God's will to fill us with the Holy Ghost, and that therefore if we were less than filled it must be our own grievous fault. That all must be

failure without this, and that this filling with the Holy Ghost was something more than a mere inference—a real conscious experience. The speaker led us up to a definite act of claiming the Father's gift, and, I trust, there were many hundreds of us who did very definitely claim the fulfilment of the promise of our Lord. And I will only say that my claim has not been dishonoured. I cannot speak of such wonderful experiences as God has been pleased to grant to many of His children, but I can humbly say that I know that in many respects things have been very different with me from what they were before. I think I have felt the change first in the hatred of certain forms of evil with which I was previously disposed to trifle, and secondly, in the constant sense of the Divine presence. He is ever there, and keeps ever and again reminding me of His presence. But I want a great deal more, and am looking for it."

This Pentecostal baptism was received and experienced in a very remarkable manner by President C. G. Finney. The testimony of this Divine anointing, as related by Mr. Finney himself, is very striking :—

"As I turned, and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost, without any expectation of it, without ever having the thought in my mind that there was any such a thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world. The Holy Spirit descended upon me in a manner

that seemed to go through me, body and soul. I could feel the impression like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love, for I could not express it in any other way. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense wings; no words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love. . . . These waves came over me, and over me, and over me, one after the other, until I recollect I cried out: 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more.' Yet I had no fear of death."

Who among us has not heard of the remarkable difference that this baptism made in the life and ministry of D. L. Moody. This may be seen in the following account, related by Mr. Reynolds, of Peona, Illinois, at a Convention in Canada. He says:—

"The first meeting I ever saw him at was a little old shanty that had been abandoned by a saloon keeper; Mr. Moody had got the place to hold a meeting in at night. I went there a little late, and the first thing I saw was a man standing up, with a few tallow candles around him, holding a negro boy, and trying to read to him the story of the Prodigal Son; and a great many words he could not read and had to skip. I thought, 'If the Lord can use such an instrument as that for His glory it will astonish me.' After the meeting was over, Mr. Moody said to me, 'Reynolds, I have got

only one talent; I have no education, but I love the Lord Jesus Christ, and I want to do something for Him; I want you to pray for me.' "

Now, put this beside the account of his mighty works, and then try to find out the secret of his achievements.

Mr. Moody himself says that one day (he had been a Christian over twenty years, and a preacher for a great many years) a good woman in Chicago said to him, "Mr. Moody, you don't seem to have power in your preaching." He requested the woman, with several others, to come and pray for him every Friday at four o'clock; and how piteously they prayed that God would fill the empty vessel. The fire came to Chicago; Moody started for England; he was in New York City, and was going into the bank in Wall Street. He said: "It seemed as if I felt a strong and mighty power coming over me. I went up to the hotel, and there, in my room, I wept before God, and cried, 'O, my God, stay Thy hand!' He gave me such a fulness, that it seemed more than I could contain." He said that from that day God had mightily blessed him. You all know the result of that baptism.

Mr. William Carvosso, for sixty years a Methodist class leader, is another faithful witness to a personal Pentecost:—

"I was one night in bed, so filled, so overpowered with the glory of God, that, had there been a thousand suns showing at noon-day, are brightness of that Divine glory would

have eclipsed the whole! I was constrained to shout aloud for joy. . . . Beholding as in a glass the glory of the Lord, I was changed from glory to glory by the Spirit of the Lord. Language fails in giving but a faint description of what I then experienced."

Rev. Asa Mahan, D.D., LL.D., testifies :—

"I now come to speak of a season of blessedness, to the description of which, I fear, I shall be able to make but a feeble approach. You will doubtless recollect that memorable era of my existence, when I may say that I received the first full baptism of the Spirit; a baptism in which the Son of Righteousness shone out in cloudless light, beauty, sweetness, and glory upon my soul. The foundations of the deeps of emotion were broken up, my bosom was swelling and heaving with emotions to which no language could give utterance. For seven years these baptisms have been more and more frequent, till now they seem to be the dwelling-place of the soul."

The same writer made a few striking remarks on *Ps.* x. 5, 4, contrasting "Seek the Lord" with "Seeking His strength," showing that we who know the Lord are yet to seek *Him*, to know Him, His love, power, as we never have known, and to expect manifestations of Himself; but, besides this, to have His strength and power to serve Him among men. He told the remarkable story of a man in the 13th century, who, in the midst of the darkness around him, gave himself to *seeking* the Lord, till his whole soul, after two years, seemed

melted with the love of God. At length he came forth to preach to an immense concourse of people, but he could only weep in their presence, the sense of God so filled him. The people went away disappointed ; then he prayed for power to speak, and the next time he ascended the pulpit the people were prostrated under the Word on every hand.

Dr. Carradiac has had a very wonderful experience of definite blessing received in answer to prayer after a time of spiritual meditation, and says :—

" On the morning of the third day—may God help me to tell it as it occurred—the witness was given. It was nine o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul I recognised the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again : ' O my God ! My God ! and glory to God ! ' while billows of fire and glory rolled in upon my soul with steady increasing force. The experience was one of fire. I recognised it all the while as the baptism of fire."

The following testimony of the Rev. Silas Henn, who had been richly anointed with the Holy Spirit of Promise, will help to show that

the knowledge of the Pentecostal baptism does not create a false contentment or make Christians self-satisfied or puffed up :—

"Oh, permit me to open my heart and tell you what is in my soul. I see a narrower path, a holier path, a happier path before me. I see such a fulness of saving power, such floods of sanctifying influence, such rivers of pure pleasure before me, that my soul is resolved to press forward. I want to dwell in God, to live every moment in His fear, to act faith in Him continually, to feast on Heaven's luxuries, to tread the world and Satan under my feet, to rise into unexplored heights of perfect love. I want to be full of love, full of compassion, full of sympathy, full of humility, full of wisdom, full of power, full of unction, full of joy! O God! let me lie down at Thy feet. Make me mighty by giving me to feel my own weakness, make me perfect by giving me to feel my own imperfections; do anything with me Thou seest fit; lay anything upon me Thou seest necessary to qualify me for great usefulness; make me willing to sacrifice the dearest earthly thing; yea, all things, for Thy sake. Never can I suffer too much for Thee. All that I can do, and all that I can suffer, is far too little. Help me, O God! to wait on Thee all the day long; help me to worship Thee by every thought, purpose, word, and action of my life; help me to serve Thee in my closet, in my family, in my business, in my walks, in my conversation, in my reading and writing, and in all my works and labours."

The following striking testimony appeared in the *Christian* :—

"THE HOLY SPIRIT.

"DEAR SIR,—It does not seem right to withhold one's own experience, when it may help another. It does not matter what the title is—'Baptism of the Holy Spirit,' etc. The question is, 'Is there a special enduement, or baptism, or filling, to be received by "waiting"?'

"I saw a Christian, who had what I had not.

"I determined that I would wait too. I led a very busy life, and was not strong; and, therefore, I knew that I must go about my ordinary duties, and must have my full night's rest. So that waiting meant praying for the baptism of the Holy Spirit,—a constantly telling God, as I went about my work, that I meant to go on praying till I received. That day week, I woke up praying as before, 'Dear Lord, I mean to go on praying till I receive,' when it was like a voice within me, 'I am here.' I tried again to pray, with the same result; it was as if one's chest were too narrow to contain the joy. Still I did not know whether this was what I was praying for, when a friend came into the room. With one look at me, said, 'Why, you *have* received!'

"That is over two years ago, and I had been a Christian for twenty-five years before that, with my will given up to God. But life has been so different since. You ask what the

new gifts are that are to be obtained by waiting. I have found in so many that the great gift is the loosening of the tongue and the taking away of nervousness and self-consciousness. As the need arises for speaking or praying, the word is given. There is a much clearer guidance of the Holy Spirit, and one is led so differently about speaking to people. Before the Holy Spirit's work was more a developing of one's own individual life; this was the power for service. Confess to others the blessing you have, or there will be condemnation in your conscience, so that you cannot serve God acceptably. If you have a clean conscience you will not need to use a force-pump to shoot your words at the person to whom you are speaking; it will be the most natural thing for you to speak about the Lord Jesus, and to tell all that He has done for your soul."

Quite a number of other faithful witnesses could be produced, who, in like manner, have received the Pentecostal baptism. But, as one whose soul was aflame for God expressed: "Oh, that they could be multiplied by the million! What glorious havoc such a body of holy men would make in tearing down Satan's kingdom, and winning victories for Jesus! The constant triumphs of such men would fill Heaven with joy and hell with consternation. The great want of the Church, the world, and the times is a ministry filled with fire, love, and the power of the Holy Ghost."

It was a desire of this kind that burned like

a flame in the soul of President Finney, when he said :—

"To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy. A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been, until it is felt, acknowledged, and proclaimed upon the housetop, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry. We talk in vain and at random when we talk of the necessity of a thorough preparation and course of training. I must confess that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning and so little upon the necessity of the baptism of the Holy Ghost. Of what use would ten thousand ministers be without being baptised with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the Church nor in converting the world."

We are persuaded that one of the greatest proofs that the majority of professed Christians did not receive the gift of the Holy Spirit when they believed, is the weak and helpless condition which many have confessed themselves to be in, and the lack of victory in their

own lives, as well as their inability to accomplish anything for God and souls when brought into contact with the powers of darkness. Leaving out of our reckoning the tens of thousands of nominal professors of Christianity, and selecting only such as are considered truly converted, even then there would be a vast multitude, consisting of some millions, who, had they received the Holy Ghost when they believed, would surely have made Christianity a far greater power in the world than it is.

Again we ask, taking things on the whole, can we find anything like a satisfactory accomplishment of the glorious results which were to take place as mentioned by our Lord and His Apostles, with regard to the fulfilment of these exceeding great and precious promises (*John* xiv. 12; *Acts* i. 8; *Eph.* iii. 5; 1 *Pet.* i. 12.)?

Then, as to the results of present-day Christianity, especially on the part of those who profess to have received the gift of the Holy Spirit when they believed, can they be compared favourably with the results of the early disciples, as recorded in the Book of Acts?

Pastor Gerald Coultas, speaking of the success of the early disciples, in his helpful little work, "Personal Pentecost," says: "Peter and the rest of the Apostles preached in the power and demonstration of the Spirit, with the result that cities were 'turned upside down.' The stream of blessing spread until it became a flood, and in a comparatively short time the

whole civilised world heard of the name and power of Jesus."

The Rev. Thomas Waugh, in his work on "Special Missions," when speaking of the importance of absolute reliance upon the guidance and power of the Holy Spirit for true success, says: "The Acts of the Apostles makes this clearly manifest. These early Christians were thorough believers in the power of consecrated men, money, methods, order, and discipline, but, having them all, they had no hope of victory, except as the Holy Spirit used the means and made them effective. What a manifesto this Book is, to be sure! How different from our Church manifestoes in these days! It is here 'the Holy Ghost' from first to last, and they did nothing and dared attempt nothing without Him. Their trust in Him was absolute; and it was gloriously honoured of God."

We wonder what the Apostle Paul would think if he was to visit some of our churches in the present day, and heard some of the popular, but powerless, sermons that are delivered, and listened to the formal and lifeless prayers in many of our prayer meetings. Take a glance at some of the bills posted upon the walls and doors of many of our churches, announcing dancing, nigger songs, fancy fairs, and many other worldly entertainments. He would save himself the trouble of asking, "Have ye received the Holy Ghost since ye believed?"

CHAPTER XIII.

Divine indwelling. Testimony of such as have fellowship with the Triune God.

"At that day ye shall know that I am in My Father, and ye in Me, and I in you" (*John* xiv. 20).

"And hereby we know that He abideth in us, by the Spirit which He hath given us" (1 *John* iii. 24).

HAD our Lord said no other than "At that day ye shall know that I am with you to encourage, strengthen, and defend you," it would, indeed, have been an unspeakable blessing; but He announces that both Himself and His Father will come to dwell in them. Furthermore, He declares that they shall know it.

The Apostle John, who, no doubt, had heard these words from the lips of the Lord Jesus, and had received most assuredly an experimental knowledge of them, was able to testify: "Hereby we know that He abideth in us by the Spirit which He hath given us."

The knowledge of this truth had become so real to the Apostle that in his writings he frequently makes use of the expression *we know*.

We also gather from the Apostle's testimony that not only does the Triune God dwell in us through the Holy Spirit, but that it is He who

also furnishes our souls with a knowledge of this glorious experience. He it is that bears witness to the spiritual presence of Christ in our hearts, and that discovers to our souls, by His Divine illuminations, that Jesus is to us "the fairest among ten thousand, and the altogether lovely." He can give our poor souls such thoughts about Jesus, and such an insight of His glorious presence that we would gladly quit all that the world holds dear to get a sight of Him.

O Thou blessed Christ! one look from Thee brought untold blessing to poor Peter. A look, a smile from Thee is like ten thousand suns shining out upon a cold, dark world. A revelation, a vision of Thee in the light of the Holy Spirit is salvation; it is Heaven; and it is because Thou hast first looked upon us that we are compelled to look upon Thee.

We are not surprised that when Simeon saw Jesus he exclaimed, "Mine eyes have seen Thy salvation." His arms only enfolded the Babe, but he saw in Him the very embodiment of salvation. It was not the sight of the weary, worn, and tired body of Jesus that saved the woman at the well; it was because she saw salvation in the person of Him who sat there that led her to leave her water-pot and go straight away into the city and say, "*Come and see.*"

"When Thou dost visit my poor heart
Then truth begins to shine;
Then earthly vanities depart,
Then kindles love Divine."

May the Holy Spirit give us such a sight of Christ that evermore He may be magnified a thousandfold in our prayers and preaching, and in our witnessing for Him. Even now, while we gaze upon Him, His beauty fills our vision, our souls well up within us, our eyes fill, and our pen drops, we have no words to describe the glory of His presence; but, out of the abundance of the heart we will say with our lips: "Ten thousand thanks to Thee, our blessed, loving, Heavenly Father, for the gift of such a Saviour; also for sending us the gift of the Holy Ghost the Comforter. Thou didst, indeed, empty Heaven of its wealth to feed our famine-stricken souls, yet Thy treasure house is ever full and overflows with blessing, so that we may drink of the rivers of Thy pleasure and feed upon the finest of the wheat. We are glad, most Heavenly Father, that Thy dear Son has made it possible for us, through Thy Holy Spirit, to be introduced to Thee, and that, also, with Him we may have fellowship with Thee and with Thy Son Jesus Christ."

Then of the blessed Holy Spirit! what shall we say of Him? He is God, He is love. If this was not so, then He could not have borne with us, considering the way and manner we have treated Him. How oft we have refused His instructions and grieved and vexed Him by our dulness and stupidity. How slow we have been to cultivate the inner sense of our soul and spirit so as to be sensitive to His teaching and leadings. How many times we

have forgotten that we were wholly dependent upon Him for all our knowledge of spiritual things.

Then: "O Thou blessed and Eternal Spirit, once more we pray that Thou wilt discover to us the truth that we cannot have fellowship with the Father and with His Son Jesus and be out of fellowship with Thee. And as it is Thou who 'searchest all things,' yea, the deep things of God, make us willing to be searched by Thee. Throw light into the darkened cells, enter the regions deep within; search our plans, motives, purposes, desires, 'our actions try.' Thou knowest better than we can say that before we can hold fellowship with the Triune God, all the rubbish must be put out of sight; the path must be clear, the heart must be clean. And art Thou not well pleased to glorify Jesus in accomplishing this for us? Make us transparent, and by Thy Divine aid we will trust Thee to lead us into closer and more constant communion and fellowship with the ever blessed Trinity."

It may be both helpful and encouraging to the reader if at this point we introduce a few of the thoughts and testimonies of some of the most excellent of God's saints with respect to the knowledge of this experience.

Dr. Andrew Murray testifies: "To know the Son who speaks and reveals the Father; to know the Father to whom and into whose love the Son brings us; to know the Holy Spirit with His wonderful gifts of grace and power; to be restored to the image and fellow-

ship of the Trinity: this is the salvation" ("Holiest of All.")

The Rev. John Wesley remarked: "The knowledge of the one God is interwoven with all true Christian faith; with all vital religion" ("Sermons," vol. ii., p. 24).

Bishop Taylor testified, in 1886: "I have been accustomed to walk with God for forty-four years without a break; sometimes I have had a special manifestation to my spirit of the Son of God; and when it was my pleasure to perceive His distinct personality, sit in His presence, and admire and adore Him, and in melting love sympathise with Him in His stupendous undertaking in bringing our lost race back to God. At other times I have had a special manifestation of the personal Holy Ghost and the amazing love of the Spirit for a perishing world, and in adoring love and sympathy put myself entirely at His disposal to illuminate and lead me according to His own infinite wisdom and love."

Dr. J. Donne says: "The Holy Spirit did not give the Apostles all kinds of knowledge, but knowledge enough for their present duty and privilege, and so with us."

Dr. Maclaren, when referring to the knowledge promised by our Lord to His disciples, in *John* xiv. 20, says: "Which came at Pentecost, and has lasted ever since."

Lady Maxwell, an eminent saint and helper of John Wesley, enjoyed this threefold Christian experience, and often testified to this in her letters: "I was favoured with a clear view

of the Trinity, which I never had before, and enjoyed fellowship with a Triune God. . . . Hitherto I have been led to view the Holy Ghost chiefly as an agent, now I behold Him distinctively as the Third Person in the Trinity. I have in my soul an experimental proof of this doctrine, but find human language perfectly insufficient for speaking or writing intelligently upon this subject."

The same lady, after bearing witness for more than twelve years to the experience of the three Divine Persons distinctively, writes to the Rev. Alexander Mather: "He has considerably deepened my experience and greatly extended my prospects, though yet I am very far short of the Christian standard. At times I am so let into Deity as I can by no words express; my enjoyment is exquisite, but always guarded by a sacred awe. It is a heaven of pure love that lays the creature low, while yet every power of the soul seems expanded, and the whole heart enlarged with keen desire to grasp the infinite."

Mrs. Jonathan Edwards said of her mighty baptism of the Spirit: "My soul seemed to be gone out of me to God and Christ in Heaven. God and Christ were so present to me and so near me that I seemed removed from myself. The spiritual beauty of the Father and the Saviour seemed to engross my whole mind. I never felt such an entire emptiness of self-love or any regard to any private, selfish interest of my own. The presence of God was so near and real that I scarcely seemed

conscious of any else. God the Father and the Lord Jesus Christ appeared as distinct Persons, both manifesting Their inconceivable loveliness and mildness and gentleness, and Their great and inimitable love to me."

Dr. John Owen, on referring to this privilege over two hundred years gone, affirmed: "The saints have distinct communion with the Father, and the Son, and the Holy Spirit (that is, distinctively with the Father, and distinctively with the Son, and distinctively with the Holy Spirit)" (Owen on "Spiritual Communion").

Dr. L. F. Stearns, of Bangor Theological Seminary, speaking of personal experience, declares: "This experience is Trinitarian: the God who is known in it, is known under the threefold personal form of Father, Christ, and the Holy Spirit" ("Christian Evidence," p. 179).

If it was necessary, and space would permit, we could supply a list of other Spirit-taught Christians who have been able to testify to an inward experience of fellowship with the ever blessed Trinity.

"And can anyone imagine that the believer will be forever unconscious of his Guest?" was a question asked by Dr. Whedon, "and incapable of realising the actuality of their communion?"

But, before closing this chapter, we would remind the reader that it is not possible to obtain a correct knowledge of the Trinity by any external means or by any intellectual development, much less can such an experience be enjoyed.

The knowledge the Disciples had of our Lord while He sojourned with them was very much after the outward man or the flesh; that is, by what they were able to perceive and judge of Him through their bodily senses. The light that is given "of the knowledge of the glory of God in the face of Jesus Christ," does not mean just His countenance, but His person, His life, His character; and nothing short of the baptism of the Holy Spirit could secure this. But through the abundance of the revelation they received at Pentecost, all their former visions of Jesus Christ and of God the Father became a spiritual experience. In other words, it was no longer merely an outward or an objective vision of the blessed Trinity, but a glorious sense of Divine passion. And it is quite evident that we cannot obtain a true knowledge of spiritual things apart from Divine revelation and spiritual apprehensions.

Christianity does not consist in outward forms and ceremonies, such as Ritualism, which can be seen and handled, and understood by the natural man. St. Paul declares that: "The natural man receiveth not the things of the Spirit of God." But he shows plainly how they can be obtained: "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

The means of grace, or Scriptural ordinances, are an unspeakable blessing, as well as a duty

(*Mal.* iii. 7; *Heb.*), especially so long as they are used as channels through which the Holy Spirit can convey the truth to our inward consciousness. But where there is a lack of this spiritual element in the ordinances, and the Holy Spirit is not relied upon, the outward means soon become formal and lifeless. Then, as a rule, where the form exists without the power, there is a strong temptation to introduce other things, which are soon allowed to take the place of an inward, vital Christianity, and often, as in the Church of Rome, great efforts will be made to provide everything possible that will attract and please the outward senses.

CHAPTER XIV.

"For He dwelleth with you, and shall be in you" (*John* xiv. 17).

"If a man love Me, he will keep My words: and My Father will love him, and *We* will come and make Our abode with him" (*John* xiv. 23).

WHILE there is no separation in the Trinity, there is a clear distinction; and as far as this truth is revealed in the Scriptures we are responsible for our recognition of it, otherwise we are little or no better than Unitarians.

We have reason to believe that many of God's servants, for want of a wholesome knowledge of this truth, have become more or less unsound in the faith. Neither is it sufficient to have a correct theory of this truth; our safety does not lie so much in that direction, but rather in our seeking to have a real spiritual acquaintance with it.

Origen testified that: "The principal use of knowledge is to know the Trinity, for to know there is one God, natural reason will serve our turn; but to know that the Son is in the Father, I need the light of Scripture and the light of the Holy Spirit upon the Scriptures."

This is a fundamental truth, around which all other important truths cluster. And in

proportion as we are unsound here, so shall we be in all other branches of truth.

The writer, when holding a little conversation with a minister of one of our established churches with regard to the truth necessary to bring to bear upon a much neglected people in the surrounding district, replied: "Most of the people in my parish believe in a Supreme Being, and that is all that is necessary, so long as they are consistent with that belief." He was reminded that Unitarians and Mohammedans, and many others believe in a Supreme Being, and a great number of whom, according to their knowledge, were consistent with that belief.

But we must remember that our Lord declared to a class of people who fully believed in a Supreme Being: "If ye believe not that I am He, ye shall die in your sins" (*John* viii. 24).

We mention this case out of many others to show how professing Christians and preachers get adrift when they are not sound in the doctrine of the Trinity, as might have been seen in an article in one of our religious papers, where the writer, when speaking of the various names given to designate the Pentecostal gift, concluded by saying that "*Paul called it Jesus.*"

It must be admitted that the Three-One God is not only interested, but shares equally in the great scheme of man's redemption. The Father gave, the Son atoned, the Holy Spirit regenerates and applies the virtue of the atonement.

In Jesus Christ we have God manifest in the flesh, the Father in Him, and He in the Father by the indwelling Spirit.

In Christ dwelleth all the fulness of the Godhead bodily; it is the Holy Spirit alone who giveth us a sight of God in Christ Jesus (1 *Cor.* xii. 1: "To wit, that God was in Christ, reconciling the world unto Himself." "So that now in Christ Jesus ye who some time were far off are made nigh by the blood of Christ" *Eph.* ii. 13; 2 *Cor.* v. 18, 19).

It is also through Jesus Christ, by the Holy Spirit, that we are able to come boldly to the Throne of Grace and have free access to the Father (*Eph.* ii. 18; iii. 12). But while all blessing pertaining to life and Godliness have been obtained for us by Jesus Christ, it is the Holy Spirit who both unites us to Christ and introduces us to the Father (*Eph.* ii. 18).

Fellowship with the Trinity is one of the greatest glories of the Pentecostal age, and we have reason to hope that not a few of God's believing children have entered into the enjoyment of this experience in a way and manner that it had not been made known to the sons of men in the past ages of the world. The reason, we fear, why more Christians do not enjoy this unspeakable blessing is because so many are content with a mere head knowledge of it, without ever seeking to realise the truth of it in their hearts. Neither is it possible to receive a true knowledge of this experience through the intellect or reason, but by faith and by spiritual intuition.

The Rev. T. G. Selby, in his work, entitled "The Holy Spirit and Christian Privileges," when referring to the possibility of Christians experiencing a knowledge of the Trinity, says: "Many things seem extravagant because they are untested. We have scarcely touched the fringe of that vast area of spiritual knowledge, which is free to every man who will approach it by strictly spiritual pathways. One cannot read through the Bible without feeling how much there is in its assurance which is unproved, and which God would fain have us prove with all possible speed. It points to an unexplored continent of knowledge, on which we have scarcely done more than get a precarious foothold; to a new world; yea, rather a galaxy of worlds, the faint tremors of whose influence we are only just beginning to feel. Many things which baffle the brain will demonstrate themselves in actual performance. Our great need is not a new revelation (men sometimes clamour for that), but stimulated and spiritualised senses to discern those waiting revelations which are only hidden from us by the dimness and stupor of our half-animalised habits and traditions."

It is admitted that, in many respects, there is a great similarity between the work and office of Jesus Christ and that of the Holy Spirit; also, the relationship of the Trinity with regard to Their operations and indwelling presence may appear to be so much akin that it may be difficult to recognise the distinction. But our Lord gave His disciples to understand

that that which was hard and difficult for them to believe while He was present with them, should be known experimentally by them after His ascension.

No doubt this is the cause why the Apostles were able, after Pentecost, to make such clear distinctions in the Divine operations, and give equal honour to each Person in the Trinity.

Paul makes the truth very clear and comprehensive in his Epistle to the Ephesians. When reminding them of the exalted position made possible to them through the death and resurrection of our Lord Jesus, he immediately brings before their notice the whole *Trinity*, and says: "For through *Him* (*Christ*) we both have access by one *Spirit* unto the *Father*" (*Eph.* ii. 18). Here, in one single verse, we are introduced to the *Father*, and the *Son*, and *Holy Spirit*; and not only is the Three-One God interested in delivering us from sin, and in saving us from wrath, but each Person in the Trinity undertakes to assist us in our approach to the Throne of Grace.

Notice once more how clear the same Apostle makes the distinction between the intercession of the Holy Spirit and that of Jesus Christ, in his Epistle to the Romans (*Rom.* viii. 26), and says, "The Spirit Himself maketh intercession for us with groanings which cannot be uttered" (R.V.); then, in verse 34, testifies, "Christ *also* maketh intercession for us."

In showing the distinction with reference to this point, Dr. Torrey testifies that there is "a difference between the Son who prays,

and the Father to Whom He prays, and the 'another Comforter' who is given in answer to prayer."

Bishop Andrews, when speaking of the work and office of the Holy Spirit, affirmed that there is a threefold union effected by Him, and says: "Now the Holy Spirit is the essential unity, love and love-knot, of the two Persons, the Father and the Son, even of God with God; and He is the union, love and love-knot, of the two natures united in Christ, even God with man."

Dr. C. Hodge affirms that: "All Divine titles and attributes are ascribed equally to the Father, Son, and Holy Spirit. The one is as much the object of adoration, love, confidence, and devotion as the other."

Dr. D. Thomas says: "It is a much overlooked, but, nevertheless, a true fact, that the Divine love is as much displayed in the gift of the Spirit as in the gift of the Son. 1. The Spirit is as intrinsically great as the Son; the same attributes, prerogatives, and words belong to both. 2. *The Spirit is as actively engaged for the benefit of the world as the Son.* Did He not strive with the old world? Did He not inspire the prophets, etc.? Has there ever been a soul regenerated without His agency? Has there ever been a conscience He has not touched? In every solemn thought and expression is He not working?"

Dr. T. Whitelaw says: "Learn (1) the high esteem in which the Holy Spirit should be held as the Father's Commissioner, the Saviour's

Expositor, the Apostles' Remembrancer, the Church's Comforter; (2) the great confidence which should be placed in the Holy Spirit, possessing as He does the twofold stamp and seal of the Father and the Son; (3) the sincere gratitude with which the Holy Spirit should be welcomed, since without His assistance the revealed Christ cannot be understood."

Though a great work has been and is being *accomplished* for us by the ever-blessed Trinity, it is still more encouraging to know that it is our unspeakable privilege, as children of God, to become the abode of the Divine indwelling. When addressing the disciples, Jesus not only said that the Holy Spirit "shall be *in* you," but also testified (with reference to the obedient soul) that His Father with Himself *will come unto him, and make Their "abode with him"* (*John* xiv. 17, 23). Therefore, we are to understand by our Saviour's words, in verse 23, that the Divine indwelling is intended for individual experience, and not simply corporally, although this is true with regard to the Church, or body of believers, as saith the Apostle Paul, when writing to the Church at Ephesus, "In whom ye also are builded together for an habitation of God through the Spirit" (*Eph.* ii. 22).

It is plain, according to the testimony of Scripture, that the Holy Spirit is the great factor in Christian experience. He it is that reveals the indwelling presence of the Triune God in the souls of all true believers, and He is the Interpreter of Jesus Christ and the Father,

both in personal experience and to the Church of God.

We have noticed already that the Scriptures inform us that the gifts, manifestations, and operations of the Holy Spirit are numerous. John, the beloved Apostle, speaks of the seven Spirits of God (*Rev.* i. 4). Considering that a capital S is attached to the word Spirit, together with the fact that seven is always a perfect number, it is thought by some to have special reference to His complete personality. As a well-known preacher has stated, that "Inasmuch as seven in Scripture is the perfect number, we may safely say that the 'Seven Spirits' referred to in *Rev.* i., points to the perfect personality of the one Holy Ghost; and, for this reason, He is neither straitened in His personality nor in His administrations." But especially is this true with reference to His revelation of the Divine presence in the hearts of true believers.

Commenting on *John* xiv. 23, Dr. D. D. Whedon says: "The Father, Son, and Holy Spirit will in spirit come into union with the believer's spirit."

In this connection, "De Spiritu Sancto" says: "All the activities of Christ in His Church on earth are performed by the Holy Ghost, who is the absolute Representative or Agent of Christ for all purposes of grace and blessing to the souls of men. In the behalf of Christ, He regenerates, confirms, absolves, consecrates, ordains, preserves the truth, teaches all who will receive it. Not a spark of the life of God

in Christ reaches a soul but by the work of the Holy Ghost. None ever is, or is sustained in vital union with Christ upon His throne but by the Holy Ghost. Not one ray or beam of the presence of the Father and the Son which is shed abroad in earth below from Heaven itself is felt by the soul but by the Spirit. It is the Spirit who makes the Heavenly presence felt upon earth. It is He who is 'the very bond of our conjunction with Christ' at all times and in all places. He makes us 'Cabinets of the mysterious Trinity' (Jeremy Taylor), so that Christ is in us, and the Father is in us too. 'Christ in you the hope of glory.' The Father 'comes unto us and abides with us.' These conditions can only be obtained by the operation of the Holy Ghost, the Agent of them both, to make Their presence real and lively to our souls."

CHAPTER XV.

DIVINE LEADING:
THE LEADER AND THE LED.

"As many as are led by the Spirit of God, they are the sons of God" (*Rom.* viii. 4).

THE LEADER

we understand to be no other than the Holy Spirit Himself. He knows all that He has wrought in and upon the hearts of all men. He is therefore fully qualified to be our Leader. He is also acquainted with all our trials and difficulties, sins and weaknesses, and knows, also, how to meet us in every case.

He is a Tender Leader,

and will gently draw us away from despairing views of our sinfulness, and inspire the soul with a spirit of hopefulness in God.

He is a Safe Leader,

and therefore will not lead us into dangerous places, but into paths of righteousness for His name's sake. He knows all about the roughness

of our journey heavenward, and just how and when to make the rough places smooth.

THE LED.

Only those who are true Christians have a right to claim this Divine leading. Nevertheless, we must admit that He leads or draws the unconverted by convicting them of sin, and opening their eyes to see their lost and ruined condition. He also removes prejudice and dispels doubts, and seeks to clear away everything that would hinder the soul from exercising saving faith in Jesus Christ. It is not only the office of the Holy Spirit to show to us our lostness, but He also leads every true penitent soul to trust alone in the merits of Christ for salvation.

The needle of the compass never so truly points to the north as does the Holy Spirit always point to Jesus Christ.

Are We Guilty?

He leads us to Christ for pardon.

Are We Weak?

Then He leads us to Christ for strength, that we may be able to say with Paul, I can do all things through Christ which strengtheneth me.

Are We Tempted?

Then He leads us to Christ, who is able to succour us.

HOW ARE WE LED?

He leads us by the Word, by the means of which He seeks to bring us into the full enjoyment of all truth needful for Life and Godliness. The Word may be likened to the Star in the East which led the wise men to the place where they found the Child Jesus; so also, if we follow the Word, under the guidance of the Holy Spirit, He will not fail to lead us into the full light of the knowledge of the glory of God in the face of Jesus Christ.

Do We Need Cleansing?

Then the Truth informs us that Christ gave Himself for the Church that He might sanctify and cleanse it with the washing of water by the Word (*Eph.* v. 26). See *Peter* i. 22 and *John* xvii. 17.

Are We Weary?

Then it is written, He causeth us to lie down in green pastures and leadeth us beside still waters.

Are We Comfortless?

Then He leadeth us to the promises for consolation. He leads us into the truth, not always, perhaps, that we may know more about Christ in the abstract sense, as that He may lead us into a real heart experience of all that Christ has obtained for us; in other words, that we may possess all the unspeakable fulness

made over to us by virtue of the atonement. The Holy Spirit knows no limits to His resources in Christ Jesus, into which every fully-yielded soul may be freely led.

The Holy Spirit also Leads by Suggestions

or impressions, as in the case of Philip when told to speak to the eunuch (*Acts* viii.), or as in the case of Paul when forbidden to preach the Word in Asia (*Acts* xvi. 6); and very much in the same way impressions were received in the experience of the early Quakers.

Then He often Leads by His Divine Influence.

Is it not true that we are all more or less capable of being led by influences either good or bad? The Holy Spirit does not lead us against our wills, but He rather operates upon our wills in order that we may be made willing by His power; and if He leads us to hate the things we once loved, and love the things we once hated, then we shall be led very much by the things we like. It therefore follows that if Spirit-filled Christians have placed before them the super-abounding riches of God's grace, and the exceeding greatness of His love and power, it is reasonable to suppose that these things will have such an influence over them that there will be no holding them back. We must also admit that we are all led by some spirit;

SOME ARE LED BY A SPIRIT OF FEAR, OR OF BONDAGE,

or by the spirit of the world, which is a vain, proud, and boastful spirit. Therefore, the question may be asked, How are we to know the spirit by which we are led? The question may be answered this way, namely, if we are vain and selfish, unforgiving and sulky, or if we are following after the pleasures of the world and despising holiness, then we may conclude we are not led of His Spirit. Again, if we are found mixing up with the world, having fellowship with their words and actions, taking part with them in slandering and evil-speaking, then we may be sure this is not His leading.

But, on the other hand,

IF WE HAVE A SPIRIT OF DEVOTEDNESS

toward God, possessing love for prayer and for His Word and His people, taking a delight to be much alone with Him, we may take it for granted that we are led of the Spirit. Or have we a desire to share with Christ in His compassion over perishing sinners, and do our hearts burn with love for their salvation? Then we may be certain this is the leading of the Holy Spirit.

Then let us consider how needful it is that we should pray and study so to live that we may at all times be sensitive to His Divine impressions. It is only so far as we are

Willing to Deny Ourselves

and seek to be filled with His presence that we may expect to be constantly and completely led by Him. We are reminded that the secret of the Lord is with them that fear Him. Had many of us been in the place of Philip it is likely we should never have heard the voice of the Spirit, or, having heard, may have been very unwilling to have obeyed immediately, as he did. Again, we must not lose sight of the fact that, according to Paul's statement, the evidence of our sonship depends upon our being led of the Spirit, and while it is possible we may pass muster in the Church and the world, and be accounted by them as good Christians, yet if there be a want of evidence of the Spirit's leading and of real fellowship with Him, so must there be a want of true evidence of our sonship.

If He leads, it is that He may be able to control our thoughts, our desires, our words, and our actions. If He leads, it is that we may be made more like Christ, that we may be filled with the knowledge of His will in all wisdom and spiritual understanding, and that we may be led in triumph over the world, the flesh, and the devil. And, without doubt, He will lead us just as far and as fast as we are prepared to be led.

The question is,

Are We Prepared to be Led ?

Are we willing that He should lead us into a true knowledge of ourselves ? And then are we

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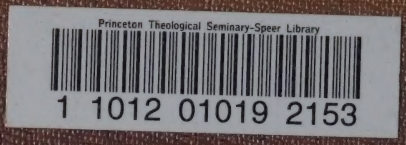
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